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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME II. NEW YORK, THURSDAY, MARCH 14, 1850. NUMBER 67.

THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

BARNES ON ECCLESIASTICAL JUDICATORIES.

In consulting the Commentaries of Mr. Barnes, we are often struck with the simplicity and candor with which he gives the meaning of the text uninfluenced by ecclesiastical or theological systems, and unbiased by his own relations to any such systems. This is particularly noticeable in his occasional allusions to ecclesiastical polity in his Commentary on the book of Acts. Though many if not all of our readers have the volume at hand, it may be useful to set before them in a distinct article Mr. Barnes' view of ecclesiastical judicatories, as given in his Notes on the Council at Jerusalem, of which we have an account in Acts 15.

This Council has been usually appealed to as the authority for councils in the Church, as a permanent arrangement, and especially as an authority for courts of appeal and control. But it establishes neither, and should be brought as an authority for neither. For,

(1.) It was *not* a court of appeal in any intelligible sense. It was an assembly convened for a special purpose; designed to settle an inquiry which arose in a particular part of the Church, and which required the collected wisdom of the apostles and elders to settle.

(2.) It had none of the marks or appendages of a *court*. The term court, or judicature, is nowhere applied to it; nor to any assembly of Christian men, in the New Testament. Nor should these terms be used now in the churches. Courts of judicature imply a degree of authority which cannot be proved from the New Testament to have been conceded to any ecclesiastical body of men.

(3.) There is not the slightest intimation that anything like permanency was to be attached to this Council; or that it would be periodically or regularly repeated. It will prove, indeed, that when cases of difficulty occur; when Christians are perplexed and embarrassed; or when contentions arise, it will be proper to refer to Christian men for advice and direction. Such was the case here; and such a course is obviously proper. It it should be maintained that it is well that Christian ministers and laymen should assemble periodically at stated intervals, on the supposition that such cases may arise, that is conceded: but the example of the apostles and elders should not be pleaded as making such assemblies of divine right and authority, or as being essential to the existence of a Church of God. Such an arrangement has been deemed to be so desirable by Christians, that it has been adopted by Episcopalians in their regular annual and triennial conventions; by Methodists in their conferences; by Presbyterians in their general assembly; by Friends in their yearly meetings; by Baptists and Congregationalists in their associations, &c. But the example of the Council *summoned on a special emergency* at Jerusalem should not be pleaded as giving divine authority to all, or to any of these periodical assemblages. They are wise and prudent arrangements, contributing to the peace of the Church; and the example of the Council at Jerusalem can be adduced as furnishing *as much* divine authority for one as for another: that is, it does not make all or either of them of divine authority, or obligatory on the Church of God.

(4.) It should be added that a degree of authority (comp. chap. 16: 4,) would, of course be attached to the decision of the apostles and elders at that time, which cannot be to any body of ministers and laymen now. Besides, it should never be forgotten—what, alas, it seems to have been the pleasure and the interest of ecclesiastics to forget—that neither the apostles nor elders *asserted* any jurisdiction over the churches of Antioch, Syria and Cilicia; that they did not claim a *right* to have these cases referred to them; that they did not attempt to "lord it" over their faith or their consciences. The case was a single, specific, definite question, *referred to them*; and they decided it as such. They asserted no abstract right of any jurisdiction; they sought not to intermeddle with it; they enjoined no future reference to them, to their successors, or to any ecclesiastical tribunal. They evidently regarded the churches as blessed with the most ample freedom; and evidently contemplated no arrangement of a permanent character, asserting a right to legislate on articles of faith, or to make laws for the direction of the Lord's freemen.

RELIGIOUS LIBERTY 200 YEARS AGO.

The following letter was written to the General Court of Massachusetts, in 1653, immediately after the law forbidding any person to preach without consent of the neighboring churches or County Court, from a committee of the first church in Salem, which was also the first Congregational church established on this continent. We are indebted for the present copy of it to a venerable descendant of one of the signers:

"*Honoured and beloved in the Lord, &c.* We Humblie crave leave to represent unto you, the joynt desyres and requests of the Church of Christ here at Salem, in a matter of great and general concernment to them, and to all other the Churches of Christ in this wilderness: That, whereas lately there hath an order passed the Courte, and is confirmed for a Law, that no gyfted man, (be he never so orthodox or godlye,) shall be permitted (though chosen by the people) to exercise his gyft in publyck for continuance, unless the approbacion of the fower next adjoineing Elders or Countie Courte be first had; but in default thereof shall be subjected to penaltie, as the civil Magistrates and Courtes of justice shall determine (for so muche the Law in substance and intention will beare, there being no exception of any more than other the condition thereof.) That the Honored Courte would be pleased to take this matter into consideration againe, and to weigh the inconveniences of such a course in this case; for although wee question not the sincere intention and meaning of any that might have a chief hand therein, to prevent all erroneous opinions and unsound doctrines to be vented in the countrie, (a case most needfull in these times, and for which wee have cause to bless God in any of his servantes and to thanke them,) yet, in this waye of doing it we are not cleare, nor can judg it to be right, and according unto the rules of Christ; first, because it intrencheth upon the liberties of the several Churches, who have power, as is confessed by all the orthodox,) to chose and sett up over them, whom they please for theyre edification and comfort without depending on any other power, and yf a breach be once made into these liberties, wee know not howe farre it maye proceed in time, there being such a leading example as this.

"Secondly, there being in this order not only against the unsound and corrupt in judgment to suppress them, (which is the maine reason pretended) but a peremptory prohibition of any whatsoever, (tho' never so orthodox and godlie, as hath been expressed) to meddle or undertake, without such leave or approbacion, which hath the nature of a universall denyeall of all such liberties of the servantes of God in that greate case.

"Thirdly, because those companies of people in these parts requiring such healpes, are most of them (yf not all) branches of churches, who watch over theyre members and have power to reform any such doctrinall evills among them without calling upon theyre Elders or Courts of justice to suppress them and make a stoppage of all togyther in that behalfe, soe making the remedye worse than the disease. These are but some of the groundes wee have to intreat the regeal of this order for the present till better considered; and further, that lawes made concerning churches in generall, and theyre liberties, might be with the consent of the churches, first had and known therein.

"Thus craveing leave for this boldness on such an occasion as this, and beseeching the Lord to direct you aright in all the determinacions there, wee humblie take leave and remain yr servantes in the Lord.

EDWARD NORRICE.
SAMUEL SHARPE.

"In the name and by the vote of the Church."

For the Independent.

THE RELIGIOUS NEWSPAPER.

We propose a brief article on the position, influence, and more particularly, the sphere of the religious newspaper. Our remarks originate in what we deem a misapprehension of the character of such a newspaper which has been exhibited by one of your correspondents.

Newspapers had their origin in the days of tyrannical monarchies. They grew out of the gossiping, news-loving nature of man. Their function was chiefly to retail to the circle of courtiers the gossip of the court, the witticisms of the court buffoon, the small talk of princes and nobility, and to develop what the monarch might choose of his policy. From this ignoble origin the newspaper has risen by slow degrees, and by virtue of a want of our nature, until at the present time it is one of, if not altogether the most powerful agency that can be brought to bear on the political, the social or moral questions that agitate those communities in which they are tolerated. Good men, observing the power of the political newspapers, profited by the lesson; they perceived in them a means of contributing to the spread of their Lord's kingdom, and with commendable wisdom they seized upon that means and have caused it to work for good to multitudes. Such we believe to be the origin of the religious newspaper. Let us see now what it ought to be.

The religious world is divided into sects and parties; and religious newspapers are usually the exponents or defenders of some one of these sects or parties. To a certain extent this is to be expected, and is justifiable. The discussions which will arise and be carried on by these papers will, if conducted in the right spirit, tend to elicit light and truth, will tend to clearer views and firmer faith, in those whose belief is founded on the truth, who stand upon the Rock for their foundation. We expect then the religious press to be the exponent of the views of that particular branch of the Church militant to which it professes to belong. And as, for the most part, the differences in the views of Christians are on things immaterial and unimportant, as respects the soul's salvation, it is not a matter for regret that we should find difference of opinion between these papers; we do not look upon it as a mischievous feature, if kept in proper subjection. There are some truths, however, in which all orthodox Christians agree—great, primary, and essential truths; the radiating centers of Christianity, around which all the disciples of Christ can gather, and feel a cordial love for them, and faith in them: around which, and for the defense of which, they can gather, animated by the same spirit; and before which all their minor differences and distinctions sink into insignificance. On these grounds we expect that orthodox Christian papers will meet in fraternal communion and fellowship, and that they will all hold them to be sacred, and feel bound to their support and defense.

For it should be remembered that the distinctive character of a religious newspaper is, not its allegiance to some religious sect, but its higher allegiance to truth—to God. It is this characteristic which exalts it in its position and sphere so infinitely above the mere political journal. The latter is temporary in its aim and purposes; the other is the servant of eternal truth, and pursues those realities which fade not away.

Imbued with this spirit it cannot be merely sectarian: it will rise in the sweep of its plan and purpose, and embrace in its arms, not a few, but the race. Remembering that before God's throne there are no sects and parties, it will labor to promote on earth peace, and contribute to make mankind one great and loving brotherhood. Hence it becomes, of necessity, not merely sectarian, but humanitarian, in the broad and noble sense of the word. Its views are not, or at least ought not to be, contracted within the narrow limits of its own party; it should look out on the entire race with the eye of affection, and the sympathizing heart of a brother. It aims, or ought to aim, at reaching the lofty and sublime temper of the gospel.

Religion and true humanity are not separable. A man cannot be a well-developed Christian who has not a truly humane heart; a heart to care for and sympathize with mankind in all their trials and afflictions; a heart to wish for the well-being of men. Now we believe that it becomes a religious journal to enter into the discussion of all those plans, questions or subjects which are mooted in society, having a bearing on the welfare and advancement of the race; although they may have immediate relation to the physical condition of men. It should ever be kept in mind, though it is too frequently lost sight of, that the physical condition of mankind has an immediate connection with their spiritual condition. Body and soul are so intimately bound together that they must act and react on each other. To the unjaundiced mind, religious duties, in their broad and genial acceptation, include all our duties to our fellow-men. Ought then a religious paper to be shut up to the discussion of the dry and hard dogmas of theological science? Ought it to be deemed treason to the cause of truth if it steps aside, even for a moment, from the presentation of gospel truth, and enters with elevated views and tone into the discussion of all our human relations? Many of the questions of the day have an intimate relation to the spiritual welfare of men: and shall we turn by them and pass on the other side, because they may not seem to be religious? But we have said, and we think it needs no demonstration, that to the even-balanced mind, that looks in any comprehensive spirit, on its relations to God and man—to such a mind the commonest duties are religious, and none the less religious because common.

The spirit of the gospel is indicated in such words as these: "Do good unto all men," "love your neighbor as yourself." If, now, a question comes before a community, having a social bearing, having for its object the promulgation of some doctrine which, if it is not beaten down, will revolutionize society, carrying in its train curses and evil: in such a case, I ask, is it the duty of the religious newspaper to shun the discussion of the question? Ought it not rather, in the fulfillment of the injunction to "love all men," to enter into all its length and breadth; and will it not be within its duties in a religious point of view? The subject should doubtless be propounded and discussed in a religious manner and with a reference to the eternal relations that it has. But the world should be made to feel that it and its concerns are notbeyond the circuit of a Christian's duty—should be made to respond to his own elevated views on even the subordinate duties of life. Christianity should be carried into all the duties and questions of every-day life; and by doing this the Christian journal is doing much to make men feel the near connection there is between the present and the eternal world; to make men feel that their acts here are not without their significance beyond this world.

With this brief and imperfect sketch of the duties and sphere of the religious newspaper, we must close; but the subject is worthy a more extended discussion. THETA.

RELIGIOUS ASPECT OF CHINA.

Extract from a letter of an American gentleman, a member of the Protestant Episcopal Church, to a friend in this city:

"SINGAPORE, July 3d, 1849.

"We anchored in the harbor of Singapore on Thursday, the 28th, at half-past six o'clock P.M.; at half-past seven P.M. went on shore with the captain, returning on board at half-past nine. Again the next day we went to town, and in the afternoon visited Rev. Mr. Keasberry, with whom we dined. Of this gentleman I have some account to give in the first place, and then to make an appeal through you to your communion in his behalf. Mr. Keasberry was born of English parents, in India, about thirty-seven years ago. When about twenty years of age he became a subject of divine grace, and then resolved to dedicate himself to a missionary life among his countrymen. Here commenced his trials; for his parents were of the Church of England, and he, under the training of Rev. Mr. Medhurst, had come out a thorough Congregationalist. Availing himself of all the pecuniary means in his power, in 1834 he embarked for the United States, where he completed his academic and theological studies—marrying also in New Jersey—and returned here after an absence of six years, in company with the late Rev. Mr. Abeel. His first step was to invest every cent of his patrimony in a mission house and school, and to commence the work of converting the natives. Asking aid from no society, he resolved to rely on his own individual exertions to sustain his great enterprise; accordingly he devoted some time each day in teaching music and drawing among the residents, by which means he gained fifty dollars a month. In a year or two, however, finding that these extra labors, besides wearing him out, were absorbing too much of his time from the mission, he applied for, and received an appointment from the London Missionary Society, by which means he got the annual missionary stipend. This has been continued until within a year or more past, when the Society were reluctantly compelled to withdraw their patronage for want of funds. About the same time China being opened, the A. B. C. F. M. withdrew all their missionaries from Singapore, Malacca, Pinang and Batavia, and thus these important posts are suffered to relapse into heathenism. Mr. Keasberry, though greatly cast down, still pursues his humble, self-denying and arduous labors, though necessarily on a more limited scale. Without help from abroad, even *these* must ere long be suspended. At present his income is small and uncertain, and comes entirely from the contributions of the governor (Col. Butterworth) and British resident merchants; *all of whom are of the Established Church*—Mr. Keasberry being the *only* Congregationalist here. Mr. K.'s operations are conducted thus: He receives a number of young lads into his family to board, educate, clothe and instruct in the arts of printing and book-binding—they being *bound* to him by their parents for a term not less than fifteen years. Associated with him—but under wages of twenty dollars per month, which Mr. K. pays from his own slender funds—is Abdullah, a very learned and amiable Mohammedan native. I went into the school and spent some time in examining the boys in their proficiency in the English tongue, in geography, science, &c., and 'was astonished at their understanding and answers.' I seriously think that, in point of intelligence, these twenty-six native children were much above an equal number, of equal age, that I have ever seen in any school in the United States. Their perfect pronunciation and fluency in English, and their correct use of its words and idioms, can only be attributed, under God, to the extraordinary pains and perseverance of this excellent man. Their education is also carried on simultaneously in the Malay language, which Mr. K. speaks as easily as his own. It is a delightful sight to see him with his boys, for they seem to love him as a kind friend and father. I forgot to say previously, that two of these pupils are the sons of a neighboring Mohammedan prince.

"Upon seeing the happy fruits of our missionary's instruction, the zeal with which he pursues his labor of love amid so many and so great discouragements, and hearing his humble and earnest prayer that God would send him some more means to carry on his work, I entered heartily into his views and feelings, and promised to bring the matter before his brethren in ——. If you could have heard his deep thanksgiving for this pledge of mine, and seen the look of blended gratitude and hope, of feelings which words could not utter, I am sure you would sympathize with him; I am sure your Sabbath-schools would endeavor to 'strengthen the weak hands, and confirm the feeble knees,' of this lone and faithful servant of the Cross. Here the fields are indeed '*white already to harvest.*' He has sown the seed, and has even reaped some of the fruit thereof, in several conversions from heathen idolatry. Some of these converts I saw at the service in his chapel, which I attended on Sunday morning, when Mr. K. preached to them from 2 Timothy 3: 14, 15. All the exercises were in the Malay tongue, and were devoutly listened to by an audience of about sixty people. On Saturday I visited the printing-office and bindery, where several of the senior pupils were prosecuting these branches of the mechanic arts. The work in both departments was executed in a very creditable manner. Mr. Keasberry is there printing his new version of the New Testament, in which he has proceeded as far as the Gospel of St. Luke.

"Will you not, my dear ——, bring this subject before your friends in ——? I confess to you I feel most ardently interested in the welfare of this excellent establishment, though I am unable, for want of time and space, to tell you one in a hundred of the important facts relating to the value of this mission, which I have gathered."

For the Independent.

STRICTURES ON THE PATENT OFFICE REPORT.

My attention has recently been directed, by several public notices, to the Report of the Patent Office. Some of its theological disquisitions the *Tribune* has published with high eulogy; and a pamphlet republication is now announced of all those portions which are of general interest—*i. e.*, I suppose, of all that have no connection with the proper business of the office. Let me, then, give your readers some idea of this novel and peculiar document.

It has hitherto been understood that the Annual Report was designed to announce to the world, from year to year, the progress of our country in arts and resources; and its ample and reliable statements have hitherto been deemed exceedingly useful. The new incumbent, however, despising this humble path, comes forward, with much loose speculation, upon arts and inventions in the periods antecedent to all history. He begins with the beginning of our race, and calmly informs us that "man* has everywhere made his *debut* in the character of an *Orson*. Soon as the curtain rises, behind which there is no peeping, as an *untamed animal* he rushes on the stage, and as such goes through the opening act." It is matter of thankfulness that the Commissioner has commenced *here*, especially as a very interesting question invites dogmatism respecting the era immediately previous. It is yet undecided, I believe, in this philosophy, whether the plantigrada or the quadrumana had the honor of originating the human species; and as the decisions of the Commissioner possess no small authority, he might have been expected to pronounce upon a question so nearly related to those which he has discussed. Proceeding in this elevated strain, the official philosopher traces coolly the nations of antiquity, including the Jews, to a savage origin; informs us that the ancestors of that people "were at the foot of civilization's ladder in arts and *in morals*;" speaks of "the human brute" and "the animal man;" gives us the law of Eden respecting labor (the covenant of *works* probably); and declares that without privation, and hardship, and labor, "the sloth of the glutton, with a mind torpid as in zoöphytes, had been united in him;" with much more to the same effect, equally edifying and profound.

It is related that at one time the French lawyers were fond of going back to the origin of society, and the social compact out of which grew the state, &c., &c. On one of these occasions, as an advocate opened his address in this vein, he was interrupted by a sensible judge, who asked, "Might it not suit Monsieur's purpose to begin at the flood?" Pleasant as it is to find the Commissioner commencing with Eden, I am convinced that the deluge, or perhaps the dispersion at Babel, would have been yet more appropriate.

It may perhaps be submitted to the Commissioner of Patents that the original condition of mankind is now enveloped in much obscurity. It is certain that the advent of the species took place at a very remote period. It was antecedent to the revolution—to the discovery of America—to the birth of Christ; yes, gentlemen, that interesting event preceded even the discovery of letters, and the very earliest monuments extant are now satisfactorily ascertained to belong to an era altogether subsequent to it. The state of the arts and of manners at that epoch it is now difficult to describe with any precision. That man's sin in Eden "was indolence" seems to me rather dubious, however "philosophy and experience unite in declaring" it. These may be highly credible witnesses of facts within their knowledge, but I am persuaded that the sin of Eden occurred before their time.

But seriously, Messrs. Editors, what does this Commissioner of Patents mean by thus interweaving his private and paltry speculations upon the original state and fall of man with the annual reports of his office? Possibly those speculations may seem to his successor in office as false and as feeble as they do to me. Will it be proper in such case for him to call them in question? Is the official report to become the medium through which successive incumbents shall expound their conflicting theological views of original sin and the like?

What "call" has this official gentleman thus to thrust before the public his opinions respecting the physical and moral origin of man? Those opinions will be deemed altogether erroneous by a large portion of the nation; and must be felt, whether it is in grave hostility or in contemptuous levity that the Commissioner assails our religious views, to be offensive and impertinent.

For my part I do not believe that the human race originated in that brutal condition to which a certain class of philosophizers delight to refer it. I hold, with earnest and religious faith, that man's original state was characterized by a development, by no means insignificant, of higher faculties than that mechanical invention which this Report so highly exalts. Whether these opinions are true or false, they are very general among us; and it is in violation of all dignity and all decorum to make them the objects of assault in the official papers of the government. If any approved divine, or any respectable religious body, should ask to have *their* sentiments about the fall and the curse embodied in the Patent Office Report, it would justly be thought a strange degree of mingled bigotry and presumption; but how is the case altered for the better when it is a question of publishing through that vehicle the crude speculations of a practical mechanic upon the same subject?

In its prevailing style and in its general reasoning, the Report is unworthy of an official document. It might, however, be too much to expect that a writer, whose studies have been so much "with the years beyond the flood," should set any value upon graces of style, or should be possessed of the ordinary and trivial distinctions of grammar. Accordingly, one observes without surprise those cumbrous and awkward modes of expression which befit a document of so antique and severe a kind. One finds constructions like these: "Forces are *made the most of*"—"at a more favorable time *than Fitch lived in*," &c.; and occasionally some helpless fragment of what was meant to be a sentence struggles and fails to find expression for want of a verb, thus: "As with man, so with all terrestrial creatures." These infelicities it is perhaps not difficult to overlook; but I confess myself partial to the distinction between singular and plural—a distinction which all the authorities recommend. When I read that "physics *is* but beginning to be understood—true estimates of its value (is but beginning, I suppose) to be appreciated," (an *estimate* beginning to be *appreciated*, and that a *true* estimate!) I am somewhat annoyed by these graceful freedoms. Especially do I like this propriety of speech in the use of scientific terms; and therefore the phrase "every *genera*" grates upon my ear. Philosophers ought to pay some respect to the petty prejudices of more vulgar minds. Ignorant people often observe such trifles, and are prejudiced by them against the finest philosophical speculations. Such a man sometimes says, "What! this writer would teach me to philosophize, and does not know the difference between *genera* and *genus*!—assumes to talk learnedly about the origin of the arts, and has not mastered his grammar yet!" Thus ill-natured and narrow-minded men at once set an author down as "ultra cupidam," when, without being acquainted with the trifling distinctions of grammar, he essays to lead them into the domain of "divine philosophy."

But the grandest achievement of this portion of the Report is its philosophy of labor. Labor is one of the grand necessities; and in this necessity the Commissioner informs us that "ants and angels are probably alike." *Very* probably! This necessity existed in Eden, and rules each subsequent period of human history. It is to this that all man's achievements are owing; from this all arts and all attainments spring. This is the source of all invention, all improvement, all knowledge, all happiness. Driven by force of necessity to labor, man contrives and invents; and through his invention triumphs over nature. Glorying thus in the necessity of labor, this Patent Commissioner pronounces the expulsion from Eden (Eden again!) not a curse, but a blessing. "It would have been a curse to let man stay." Next, he paints the power of the inventions and arts hence derived, and describes their singular approach even to the operations of thought itself. The calculating machine computes numbers without number, and copies and prints them with superhuman accuracy. The description reaches its climax as the clear-sighted functionary unfolds the value of such an achievement, and tells us that the machine actually relieves "mathematicians and others of an incalculable amount of mental drudgery—drudgery that has worn out the strongest constitutions." And so "labor" turns into mere vulgar "drudgery." Labor is glorious—do you not see it?—it is the mother of all arts; and arts are glorious, because they dispense with labor.

There is much more offensive nonsense of the same kind in this "glorious extract," as the *Tribune* terms it; but I will not pursue it farther. The Commissioner informs us that "God is the greatest of workers" (does this mean that God performs the greatest amount of "drudgery?" if so, it seems somewhat surprising that He has not yet discovered the glory of machinery and inventions); that cabbage "is the chief of esculents;" and that the inventors of the mechanical powers were as truly inspired as the author of the Decalogue. But it is a little difficult to separate his opinions upon cabbage from his more abstruse judgments upon theological and moral questions.

I confess, Messrs. Editors, I am somewhat doubtful about government functionaries giving to the world treatises so elaborate upon the remote past, in their official reports. Yet it is not to be denied that "the colonies that sprang up round Eden" might furnish some valuable suggestions for the conduct of public affairs. Nor can it be questioned that, as "in the handicrafts of *living* barbarians we may contemplate those current in Eden," the Commissioner has an ample field before him, through the Indian Bureau, for the investigation of questions of much interest. The moccasins, war clubs, and tobacco pipes which were in use "in Eden," we may perhaps have figured in the next Report. I trust, however, that in any farther speculations upon "Eden," the Commissioner will employ a clerk who has some knowledge of the syntax "current" in America, so as, for the credit of the government, to save from utter contempt whatever undignified, profane, and offensive speculations he may then see fit to promulgate.

Yours, &c., CHURCH.

* I copy from the *Tribune*.

Foreign Correspondence.

LONDON, Feb. 6, 1850.

To the Editors of the Independent:

GENTLEMEN:—The name of London, as you know, may be made to cover a larger or a smaller area. It is applied conventionally, and somewhat arbitrarily. The circuit is at least indefinite—the extent uncertain. There is no one central, municipal government for the whole, but, on the contrary, the sway is divided among separate and diverse parishes. The old "city of London" proper, that is, the city municipally and in fact, comprises a very small portion of what constitutes London; for the town has absorbed village and hamlet, hamlet and village, and has also built these up and made them compact, till it has grown to be what it is, while it is yearly throwing out its giant arms to embrace and support other new districts. It is described as consisting of five principal parts, viz., Westminster, and West End; the city proper, or the central and ancient quarter of the town; East End, and Southwark. But you trace its way and see what it is still better, if you throw in also some other names of its different portions; such as Walworth, Lambeth, Camberwell, Chelsea, Kensington, Paddington, Camden Town, Pentonville, Islington, Hoxton, Hackney, Bethnal Green, Stepney.

London, which was once contained within a circumference of two miles, now rests on an area of eighteen square miles, and has an outline of thirty miles. Its streets, lanes and courts number 12,000; its houses and public edifices upward of 200,000, and its inhabitants 2,000,000, more or less. Far the largest part of the town lies on the north side of the Thames, which bank has here a good deal of elevation, and a varied surface of rise and fall. The river itself has a general course from west to east, but makes, on its approach to the more central part of London, a very bold bend to the north, and after a long reach to the east again, past this part, it turns as boldly to the south. Its average width, at this stage of its journey, is about a quarter of a mile, and it is here some forty-five miles from its journey's end.

The mass of the London houses have four and three stories, exclusive of the basement, though a good many have five, or only two. They are mostly built of a rough kind of brick, and in a very plain style. They are rarely painted, and have a decidedly dingy or black look. A portion of them are stuccoed, or have the lower story thus dressed, and are made to resemble the Portland stone. Regular or projecting eaves they are not fond of taking on, but have instead a simple wall, higher than the roof. Sometimes they will present a heavy molding, running along over the windows of the story second from the top, and perhaps another over those of the next story below. Nor does the large body of houses deal much in balustrades, balconies, porticoes and porches. The architecture, to a great extent, is so bare that it becomes homely; a difficulty that is surely not much relieved by a damp and smoky atmosphere which is disposed to blacken everything, whether tree or edifice, smooth surfaces, pilaster, capital, or tracery, carvings and heraldic devices. Where the situation or the choice calls for it, the lower story is devoted to stores, shops, offices, stalls, and other business purposes. Whole streets, and numberless streets, have such an appropriation of the lower part of their dwellings. But then, London has another very marked feature as to edifices. It contains a vast many dwellings, club-houses, and palaces, that are elegant, splendid, or magnificent; while its public buildings, of all kinds, are substantial and costly, imposing and noble, or in graceful taste. A ride or walk in various directions, will leave you full of such impressions, and you come home thinking of wealth and outlay, and personal advantage, and of showy, proud, or refined and elevated life, that must appertain to those possessors, and of the resources, power, and preeminence of the city and the nation that can do and maintain all this.

More streets in London than you can reckon up, are narrow, winding, shut in; and if you choose, you can find lanes, and alleys, and passages, and archways, and byways, and openings, and holes in, and holes out, nameless and named, such as can be really known only by the few of that neighborhood. Many a time when I sought a short path to a particular point, or went on purpose to explore, have I began to feel a little troubled at being so cabined and cribbed, but there was always some nook or corner of escape. Nor will you find these places, at this season of the year at least, so dirty and noisome as you might expect, after all you had heard of London. But there are also an unknown number of streets that are pleasantly wide and straight, and not a few that have a very generous width; while some are half a mile, a mile, or more in length, and in two cases, at least, two and three miles long. It is, however, the joining of contiguous streets that make the long thoroughfares, such as range parallel with the Thames, or pass off in other directions. These parallel avenues, with their corresponding cross ones, many of which aim at, and some actually strike different bridges from either side of the river, constitute an important feature of the town, and afford the stranger a kind of clew to its mazes. You may count on four or five of these parallel routes, and on a great many of these cross-routes. These are frequently broad, and with great deviations from a straight line, as long as you wish, say from four and five, to eight and ten miles. Some of them, as for example the thoroughfare from Charing Cross, by the Strand, Fleet-street, Ludgate Hill, Cheapside, and Cornhill, are as densely thronged, and as noisy, as you can well conceive: perhaps no streets in the world are equal to them in both these respects taken together. In contrast with this, you are surprised to find how short a walk will bring you to silent and vacant streets, such as you would hardly expect to exist in London at all.

But it is a matter of curiosity to observe the movements, or the impossibility of a movement, as the case may be, in portions of these great and crowded passages. Omnibuses, cabs, and all other vehicles are held pretty strictly to the law of the road, and you will find them in long procession on either side of the street, and not unfrequently brought to a dead halt for half a mile in extent. The current of a cross-street has choked up, by its drift, the main stream; or, unfortunate horses, or unfortunate and willful men, have got carriages, themselves, and the phalanxes, and the whole host, just where they should not be. What is to be done? Wait, wait, keep still. Policemen, ever at hand, and attending upon this very thing, command the aggressors what to do, and cool the chafing spirits of others. The men tug and back, and start on a little, till at length—and it may not be the work of a very few minutes—the collected and increasing masses are released, the regular stream flows slowly forward, foot-passengers pass on, or soon venture to cross the street, if they find it possible. For the most part, people take all this in good temper; so accustomed are they to it, so well regulated is it by rule and the police, and so patient withal is English blood schooled to be, compared with our Yankee habit.

One little evidence of the noise and confusion of the streets, and of that strange isolation and feeling of solitude which familiarity with dense crowds and hurrying multitudes begets, is shown in the fact that you will hear, from time to time, ejaculations and talkings to one's-self. This has repeatedly caught my attention, as it never did in any other city.

You may perhaps ask, how do the living people themselves look in the street? Very much like Americans in our own cities. They are more homogeneous than in those cities, not excepting Philadelphia or Boston. They are English people, and not foreigners. Shabby dresses are rare, and you find less of the dandified look than in Broadway, Chesnut-street, or Washington-street. Canes and sticks are not numerous, perhaps for the reason that Londoners are so much necessitated to carry umbrellas. There is a healthiness and freshness of countenance, and, to an extent, a fleshiness, which Americans do not exhibit. The women, not less, have these kinds of better trim, in comparison with those in the United States. As to sobriety, intelligence, and marks of elevated character, these specimens of the street do not fall below our own standard; and, neither for compliment here, nor in courtesy to the other side of the sea, nor in justice, must I say that they rise clearly above it. In certain sections of the town, in streets you might select, you will meet with other indications of educated and refined character, and relative social position, which you might not so easily parallel at home; for in addition to what this vastest and noblest city can itself supply, there are now the members of Parliament here, and the families of earls and dukes. These privileged orders in England, so variously privileged and so distinguished, ought to present the best specimens of humanity, best in head, heart, and soul, as well as in their *physique*, that the world ever saw, or can, at this present stage of its ripeness, possibly afford.

Beggars are not so very frequently met, but they are the most complete of their class, either as it respects hideous looks or keenest cunning. If honest in their calling, their wretched condition in such a city as this may safely be supposed to give them badges of disgust enough; but if impostors, they are able to be ragged and naked to the last extent, and to appear utterly disfigured and disabled. They will put on the most dolorous look, and assume the most piteous tone, and tell you the saddest of stories. They are provokingly sharp to discern a stranger, and will hardly let him go. If you say a word, they feel they have the right to argue the case, and may follow you till they drive you across the street for an escape. They will move your sympathies, even when you more than half believe them to be cheats; and if you are made to feel that their tale is true, it must create a momentary agony to contemplate it. I asked a Londoner how many of them were probably imposters, and he answered, "nine-tenths." The other day, the tender heart of a woman was touched by the spectacle of a half-naked fellow, lying in the frost upon the pavement, helpless and in fits. She gave him money, and begged him to

enormous; so that the Wesleyan people are in this dilemma: the chapels are not theirs, but belong to Conference, while the chapel debts rest upon them. They cannot have the chapels without having the domination of Conference: if they do not keep to the chapels, a crushing weight of debt falls upon the trustees and people.

TRACTARIAN INFLUENCES.

Although Romish doctrine—nearly all Romish doctrine—is taught with increasing freedom in the church, yet we have constantly notices of clergymen going over to Mother Church. A month since, the Bishop of Worcester was compelled to notice the ultra Romanism of one of his clergy, a member of Exeter College, Oxford. At once the reverend gentleman was openly "reconciled" to Rome: the theological and mental process had been completed long before. Two other clergymen have within a few weeks thus passed from the Anglican to the Romish communion, under the influence of "Church principles." The strong and steady set of the current within the English Church, has been very significantly exhibited at Cambridge University. The existence of the foretold apostate church has, in fact, been denied, and the character of the Christian ministry assumed for the ignorant, corrupt, and anti-christian "succession" for a thousand years. This has been done not formally, but thus: there is an endowment at Cambridge for an annual prize essay, left by the Rev. John Hulse, corresponding in design with the Oxford "Bampton Lectures." The essay is to be on the Evidences of the Christian Religion, in order to evince its truth and excellence. The trustees are two of the heads of houses and the vice-chancellor, and the subject they have announced for the dissertation this year, is "The beneficial influence of the Christian clergy, during the first thousand years of the Christian era." It requires considerable latitude to bring this subject within the scope of Mr. Hulse's design. But this is not the point. Here we have three dignitaries, not avowedly of the Tractarian party, showing themselves to be unconsciously under Tractarian influences, and directing the active mind of a great university into a mistending and corrupting channel.

AGRICOLA.

THE EXPLOSION AT NORWICH.

[The following communications have been sent us concerning the above matter, and as the curiosity of our readers seems to have been somewhat excited about it we cheerfully give them place. It will be observed that they both assign the same cause for the effect, but their modes of explanation and illustration are so materially diverse, and are both so good in their several ways, that our readers shall have their total light.]

For the Independent.

MESSRS. EDITORS:—I noticed in *The Independent* of Feb. 21, an account of the explosion of a rag steam-boiler at Greenville, Ct., by which the boiler was thrown several hundred feet into the air, and landed some four hundred feet from the building where it was located. It may be impossible to give a full explanation of this extraordinary phenomenon, from the facts stated in that article—but as I have not seen any attempt to solve the mystery, I will make a few suggestions, which may serve, perhaps, to throw some light upon the manner in which the effect was produced.

It seems to me to be a very obvious result of the law that "action and re-action are always equal, and in opposite directions."

It appears that the boiler was 10 feet in diameter, and 16 feet high; of a cylindrical form, placed vertically on its longer base, and weighing four tons. It was filled with rags, water, &c., and subjected to a pressure of steam, though the amount of pressure is not stated. It might have been two or four atmospheres, that is 30 or 60 pounds to the square inch.

If we suppose the pressure equal to two atmospheres, then the force exerted upon the bottom would be equal to about 170 tons. And of course the upward pressure would be equal to the downward pressure; that is, it would be a pressure sufficient to raise 170 tons to the height of 16 feet. Of course it would be sufficient to raise one ton 2720 feet, or four tons—the weight of the boiler—680 feet. Now if the bottom of the boiler were to give way, (and it is stated that a part of the bottom had *fallen out*) the upward force being exerted explosively, would lift it to the height of 680 feet, on the supposition that the boiler in its ascent did not meet with any resistance from the building or the air. As it did meet with such resistance, we must suppose that the pressure of steam was greater than two atmospheres. If the pressure of steam was equal to four atmospheres, or 60 pounds to the square inch, then the force would have raised the boiler 1360 feet. This would correspond more nearly with the actual effects.

In order clearly to understand how this force was exerted, suppose a cannon weighing a hundred pounds to be charged with powder sufficient to throw a four pound ball one mile, and then a cylinder fitted to the muzzle in contact with the ball, and the whole placed vertically on the end of this cylinder, so that the ball shall be firmly confined. If now the cannon be discharged, as the ball cannot be forced out downward, the explosive force will react upon the cannon and "shoot" it away from the ball. As the cannon is supposed to weigh 25 times as much as the ball, however, it will be thrown but one twenty-fifth of a mile. There is always more or less of backward motion when a cannon is fired, and the gun is said to "kick." In a similar manner the force of the steam would act upon the boiler; and as this force is assumed to be equal to 170 tons, and it was probably more than double this amount, by the reaction the boiler was "kicked" upward to the height of several hundred feet.

G.

For the Independent.

I have observed in *The Independent* and in other papers, allusions to a remarkable explosion at Greenville, in Norwich, Ct. The notices which have fallen under my eye speak of the event as one for the curious and the scientific to investigate, but do not attempt any explanation themselves.

Some degree of playfulness in the description of such a phenomenon, where no serious injury was done, may be allowable; but the public should not be left to suppose that any new or unexplainable force has been excited, or any other agency been at work beside those physical powers which have long been known, and whose laws of action have been well understood. And inasmuch as the explanation needed is for the benefit of the common people, it may be as well that it should emanate from one who is not a professed teacher, and who pretends to only a moderate acquaintance with physical science.

Not wishing to make my piece so long that nobody will read it, I will here say that the ascension of that huge "*rag-steamer*" was but a simple case of motion occasioned by internal pressure partially and suddenly removed.

While the whole exterior of the boiler was kept in its place, the pressure in every direction being equal, the boiler itself would of course remain at rest, just as if no pressure within were acting upon it. Suppose the steam to have pressed upward 100 pounds to the square inch, then it must also have pressed downward to the same extent; and so of every other direction. But let any portion of the exterior resisting surface be suddenly removed, and the outward pressure which acted on that surface no longer acts on the *boiler*, but spends itself in the open air; while the pressure on the opposite side, and in the opposite direction, remains entire; *i. e.* there is an excess of power in that direction equal to all the pressure which before acted on the part removed.

Suppose, for instance, the boiler in question weighed six tons, or 12,000 pounds, and that the pressure had been raised to 100 pounds the square inch. Suppose now, an orifice to have been suddenly opened in the bottom, by the giving way of about two feet square, or 600 square inches; thus removing from the boiler to the open atmosphere a pressure of 60,000 pounds. This will be the excess of pressure upwards, as nothing has been taken from that. So you see we have a force raising the boiler into the air equal to five times its weight; which is abundantly sufficient to account for this truly singular event.

You may find the same principle acting where the active force is of an entirely different kind. Let a man tie a rope to one end of a small boat, and standing on the other end, let him pull the rope with all his might, say 300 pounds. The boat will not move. But let some one suddenly cut the rope, so that the man shall fall backwards, and the boat will be propelled from him with the force of 300 pounds. Illustrations might be multiplied, but these must be enough to show that the Rochester spirits have not been playing their pranks at Norwich.

B.

The Independent.

NEW YORK, THURSDAY, MARCH 14.

MEN, AND PRINCIPLES.

In this great human family, of six hundred millions of intelligences renewed every thirty years, a man more or less—so long as he stands for himself merely—is not of much consequence. One may have more knowledge, more brain, more will than his neighbors; and if he has, he will doubtless make some stir among them in his generation, and may stamp his name with the pen or the sword-hilt on the records of History. But his influence *must* be intrinsically transient and superficial, so long as only his individual force is matched against the forces of his multitudinous contemporaries, and of the still vaster and ceaseless generations that steadily follow them. The forces around him will ultimately press back and overwhelm his forces, or they will master and absorb them, and make them indistinguishable; and the myriads that come after will trample out the foot-prints of his life, if they do not beat into the level earth the sods upon his coffin. How many successful military men, how many sagacious diplomatists and politicians, great in their day, but who died and left no sign, are the mute witnesses to this.

It is when a man of great intrinsic spiritual force becomes identified with a Principle, that he acquires true power and worth, and makes himself immortal;—when he gives himself to a Truth, in his thoughts, his love, his deep convictions, his settled purposes, his systematized and enthusiastic activity. He is then a 'Representative-man;' and the majesty and vitality of the truth which he expresses becomes his own. His influence has *its* eternity and unmoveableness. His name and fame are incorporated with it, and are safe in its custody. Its disciples are his adherents and coadjutors. The admiring friends that rally around it along the ages, are the friends and defenders of his clear fame. His name is their watchword. His memory is their impulse. His life is virtually repeated, forever, in their activities. Time puts no period to his spiritual pressure, and the principle with which he is identified is the living and everlasting Presence that testifies of him. Plato, Copernicus, Luther—preëminently the Apostles of Christ—how do they illustrate this! What immortality have their truths given them!

It is better, even for the man who would make himself felt in Society and upon the Future, that he be the steady and earnest devotee of a wrong Principle, than that he strike merely with individual force, for individual and selfish ends. That is essentially a vain endeavor. He *cannot* live in history on that system; while in the other course he *will* live, and will repeat his impresses, so long as and wherever his Principle is honored. Calhoun, in our own day, in his sustained, enthusiastic, heart-and-soul devotion to the absurd and wicked doctrine of the Divine right of slaveholding, is a marked illustration of this. He has so identified himself with it that he must be remembered while it is.

It is a thing, then, to be deeply and permanently regretted, when a Man who of all others might be and naturally should be the consistent and complete Exemplar of true Democracy—of man's right to Freedom, of the dignity of free Labor and the glory of universal Education, and of *all* that Truth which shines in the social and governmental institutions of the free North;—the man who preëminently is able and is fitted to set forth this Truth, and to establish himself amid the ages as its Representative;—who through his whole public life has drawn from this his choicest inspiration, has shaken men's hearts with most glorious power whenever he has uttered it, and has seemed himself to gather from it diviner strength, as the giant did from the earth, whenever his foot has touched its bosom;—when such a Man leaves all this truth, and plunges without regard to its claims into the fierce and personal melee for office, there is a national and a historical loss here. No great mischief may be done by the act, except to the man himself. But he exchanges the reverent admiration of many generations for the gauds of office or the gratifications of flattery; and those who have loved and honored him, almost to idolatry, are conscious as they think of it of deep heart-sinking.

THE QUESTIONS OF THE DAY—WHAT ARE THEY?

It is all important at such a crisis as the present that the attention of the public be not diverted from the true issues. The question is not whether the union of these States shall be dissolved. Nobody has a right to entertain any such question. Nor is there in fact any more danger that this Union will be dissolved than there is that the union of England, Wales and Scotland in the one kingdom of Great Britain will fall to pieces. The statesman, whoever he may be, who proposes that Congress shall preserve the Union by doing under the coercion of threats from a few desperate Southern demagogues what it would not be wise or right to do without such coercion, betrays a weakness, a moral cowardice, a capacity of being used for purposes of treason, utterly inconsistent with his pretensions to statesmanship. As citizens of the United States, we have only to uphold the Constitution, and to see that those to whom power is committed under the Constitution exercise their legitimate powers and none others in such a way as to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty" to all who are under the jurisdiction of the Union. Neither the Union nor the Constitution exists by the permission of the few who are conspiring for the destruction of both.

What then are the great questions of the day? They are not one but many.

I. SHALL THE STATE OF CALIFORNIA, WITH ITS PRESENT CONSTITUTION AND BOUNDARIES, AND WITH ITS EXISTING GOVERNMENT, BE ADMITTED AND ACKNOWLEDGED AS ONE OF THE STATES OF THIS UNION? This question stands by itself. It has no just or natural connection with any other question. It is simply a question of right between the people of California and the government of the United States. The question between the State of California and the other States now in 1850, is in almost every respect like the question between the State of Vermont and the other States in 1791. As the people of Vermont had formed their Constitution and had organized a State government without asking leave of Congress or of any other power or potentate under heaven, so the people of California have done now. The State of California is a State in fact—as really such as the State of New York; its inhabitants have asserted and have begun to exercise the right of absolute self-government. What right has the government at Washington, on American principles, to revolutionize and subvert the State of California? The only question is whether California shall be admitted as one of the States of this Union, or compelled to adjust her own relations with other powers in her own way.

II. SHALL THE INSTITUTION OF SLAVERY BE PERMITTED TO ENTER ANY OF THE TERRITORIES RECENTLY ACQUIRED FROM MEXICO? This is a question entirely independent of all questions about California. It is a question to be decided on its own merits without reference to California, to Texas or to the threatened Nashville Convention. California is now a State, and is responsible for her own institutions. So is Texas. But of these territories, till they in their turn become States, Congress is the supreme legislator. Shall Congress then, either directly or indirectly permit the institution of slavery to enter any of these territories? Shall Congress give them forms of government in which the security of life, of person, and of property, to *all* the subjects of government within the limits of each territory, shall not be honestly and effectually provided for? How slavery shall be excluded—in what particular method—whether by a formal enactment of the provisions of the ordinance of 1787 or in some other way, (if there be any other,)—is of little consequence so that slavery be excluded effectually. The question in this case is not a question respecting the *abolition* of slavery anywhere; it is only whether slavery shall be permitted to enter and establish itself in territories from which law has once excluded it.

If Congress cannot agree to secure those territories against the invasion of slavery, then Congress may as well do nothing. Congress has done nothing, as yet, for California; but California has done very well for herself. New Mexico will probably take care of herself as well as California has done if she is let alone. At present she appears to be doing very well; and we doubt whether anything would be gained there for freedom or justice by sending in a corps of federal officers, most of whom, according to all precedent, would be Southern men, and some of whom would doubtless carry slaves with them. President Taylor's plan in regard to the territories seems to us much safer, much more likely to answer the great purpose of preventing the extension of slavery than any "compromise" which has been proposed, as yet, from any quarter. Certainly there is no such necessity for the interference of Congress in the organization of territorial governments, as will justify the friends of liberty in voting for any territorial bill which does not make effectual provision against the introduction of slavery.

III. SHALL THE CLAIM OF TEXAS TO ABSORB THE GREATER PART OF NEW MEXICO BE ACKNOWLEDGED AND ESTABLISHED? This, like each of the preceding, is a question by itself, and is to be decided on its own merits. Most properly it seems to be a question for judicial rather than legislative decision. Any decision by an act of Congress defining the boundary of New Mexico, will be liable to be reversed by a decision of the Supreme Court, if Texas remains dissatisfied and insists upon her claim. The question is a question of law and of fact—a question as to the construction and application of the compact with Texas at her annexation to the Union—a question whether the government of the United States has at any time or in any manner recognized as legitimate the claim of Texas to be bounded by the Rio Grande from its mouth to its source. And should Congress concede to Texas all that she claims, it may still be a question whether the people of New Mexico have not, under the treaty which made them American citizens, a right to a distinct political existence; and for aught we know that question might be brought into court for a decision, and the supposed act of Congress giving half of New Mexico to Texas might be set aside as contrary to the treaty. This question then, so far as it relates to the action of Congress, is one of those questions which may be reasonably adjusted by negotiation and compromise, so that Texas and New Mexico may both be satisfied.

IV. SHALL SLAVERY BE ABOLISHED AT THE SEAT OF THE NATIONAL GOVERNMENT? Strangely enough, the only territory in which slavery now exists by act of Congress is the District of Columbia. There, where Congress has exclusive jurisdiction, there is a certain class of the inhabitants who are bought and sold like cattle in the market. There husbands and wives are torn asunder at the dictation of avarice, cruelty or lawless lust. There children are taken away from their parents as remorselessly as a sucking calf is taken away from the cow. There men and women are subjected to the punishment of the lash, not for crime merely, but for indolence, for unskilfulness, for the thousand blunders and peccadilloes of which slaves everywhere are sure to be guilty—punished with the lash, not by the sentence of a magistrate after trial and conviction, but without trial or inquiry, at the discretion of irascible, heedless, irresponsible masters or mistresses. There the public jails, built and sustained at the public expense of the whole Union, are used as conveniences for the imprisonment of helpless and unprotected persons convicted of no crime, not even charged with any offense. And all these things are done under the sanction of laws which derive all their force from the legislative authority of Congress. In more than half a century of exclusive legislation over the district, Congress has never yet interposed between the oppressed and the oppressor. The question is, Shall these things continue? Shall Congress, as the supreme and only legislature of the District, repeal the barbarous laws under which the most atrocious acts of oppression are legalized? This is a distinct question, not to be confounded or compromised with any other—a question of purely local legislation—a question not of expediency or policy, but of the simplest and most palpable justice.

V. SHALL CONGRESS MAKE A NEW LAW COMPELLING THE PEOPLE OF THE FREE STATES TO AID IN THE CAPTURE OF FUGITIVE SLAVES? The federal Constitution provides *first* that the legal right of a master in a person held to service or labor, shall not be vacated by that person's escape into another State; and *secondly* that the fugitive "shall be given up on claim of the party to whom such service or labor may be due." It has been decided by the Supreme Court that the power of legislating to carry into effect this provision of the Constitution, belongs exclusively to Congress. And now the question is, Shall there be a new act of Congress on this subject—an act by which the people of the Free States shall be compelled to help slave-masters in the mean business of catching runaway negroes? This too is a question by itself. It has no sort of dependence on the question about the admission of California into the Union, or on the question of introducing slavery into the territories, or on the question of doing justice in the District of Columbia. The question is whether this provision of the Constitution shall be construed, according to a well-known rule of jurisprudence, strictly and on the side of mercy and freedom, or with a sweeping latitudinarianism of construction giving all possible scope to cruelty and oppression. The question is whether the slave-owner in cutting out his pound of flesh shall be authorized by a stretch of the constitutional powers of Congress to take the blood also.

Other questions have been raised with which Congress at present has nothing to do. What have we to do with the question of carving new States out of Texas? When the proposal for such a division shall come from Texas herself, there will be time enough to consider how the division shall be adjusted. As wisely might Congress now undertake to decide whether Cuba or Canada shall hereafter be admitted to the Union. "Sufficient for the day is the evil thereof."

MR. NOEL'S VIEW OF BAPTISM.

While Mr. Noel in his book assumes that immersion is the only lawful mode of baptism, and uses language so loosely as to teach that "without baptism (*i. e. immersion*) there is no true faith and no salvation," he is yet in practice the same genial, catholic Christian as ever;—hardly settled we should think in his own mind, as to the ordinance of baptism, or at least exercising a large charity for the opinions and practices of others. As an illustration of his spirit, we give the following extract from a letter from a member of his present church to a friend in this city. In the advice given by Mr. Noel to the applicant for re-baptism, we see the same spirit which struggled against the formalism of the establishment, struggling against that bondage to the mode of an ordinance which the reasonings of his own book would impose. It is pleasing to see the free spirit of vital religion thus rising above all slavery to outward forms. Mr. Noel plainly regards a profession of faith in Christ as far more important than the manner and the incidents of that profession. But to the extract:

"My wife and I were baptized by Mr. Noel a few weeks back; *she* had been sprinkled in babyhood, consequently had never professed her faith by baptism, and *I* had been sprinkled in adult years, so that all I needed was to set right an error in the *mode*. Mr. Noel objected to my baptism, considering the profession by sprinkling sufficient, though erroneous; but I could not see any force in his objections which did not equally apply against re-baptism, as it is called, in any shape."

The spirit of Mr. Noel and of his church may be learned from the following noble sentiment of the same correspondent:

"Now that the thing is done I am ready to wage war with all strict communion. If we could all learn more thoroughly to do what our own consciences tell us is right, and trouble ourselves less with the consciences of others, there would be more love and more holiness."

We commend this sentiment to our respected Baptist contemporaries who have taken such umbrage at our recent notice of Mr. Noel's book.

LIVING IN HEARTS.

It is better to live in hearts than in houses. A change of circumstances or a disobliging landlord may turn one out of a house to which he has formed many attachments. Removal from place to place is with many an unavoidable incident of life. But one cannot be expelled from a true and loving heart save by his own fault—nor yet always by that, for affection clings tenaciously to its object in spite of ill-desert;—but go where he will, his home remains in hearts which have learned to love him; the roots of affection are not torn out or destroyed by such removals, but they remain fixed deep in the heart, clinging still to the image of that object which they are evermore eager again to clasp. When one revisits the home of his childhood, or the place of his happy abode in life's spring-time, pleasant as it is to survey each familiar spot, the house, the garden, the trees planted by himself or by kindred now sleeping in the dust, there is in the warm grasp of the hand, in the melting of the eye, in the kind and earnest salutation, in the tender solicitude for the comfort and pleasure of his visit, a delight that no mere local objects of nature or art, no beautiful cottage, or shady rill, or quiet grove, can possibly bestow. To be remembered, to be loved, to live in hearts, this is our solace amid earthly changes, this our joy above all the pleasures of scene and place. We love this spiritual home-feeling—this union of hearts which death cannot destroy; for it augurs—if there be heart-purity as well as heart-affection—an unchanging and imperishable abode in hearts now dear.

A CHARGE OF FALSEHOOD.

Several of our Baptist contemporaries accuse us of having brought a false charge against the Baptist denomination with respect to their versions of the Bible for the heathen. In reviewing Mr. Noel's work on Baptism, we spoke of the Baptist denomination as "a body that refuses to coöperate with other Christians in circulating the Bible without note or comment, but insists on forcing its comment into the very text for the unlettered heathen."

Of this the *Watchman & Reflector* says:

"If this had been said by men of the world—by skeptics or infidels—it would have been a foul slander. But seeing it is in '*The Independent*,' and uttered by ministers of the Gospel, it must be truth, all facts to the contrary notwithstanding. Surely such men as you could not have said such a thing while knowing it to be false, as it verily is."

The *Christian Secretary*, not content with such a quiet insinuation of the charge of falsehood, says explicitly:

"This is a grave charge, and, we feel bound to add, an utterly false one. The most that we have ever claimed or desired to do in this respect is, to give the heathen a Bible faithfully translated into their own languages. This, we submit, is what *The Independent* and its friends have not yet done, and what they wilfully and persistingly refuse to do."

But wherein lies the falsehood of the statement which is thus denounced as untrue? Is it false that the Baptists of this country, as a denomination, "refuse to coöperate with other Christians in circulating the Bible without note or comment?" The "Proceedings of the Bible Convention" which met at Philadelphia in 1837, and which resulted in the formation of the "American and Foreign Bible Society," the twelve annual reports of that Society, with the addresses of the leading ministers of the Baptist denomination at its successive anniversaries, and the published letters of distinguished Baptist pastors and missionaries at home and abroad—all which are lying before us—are responsible for any misstatement on that head. The Convention referred to resolved that "it was the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution." The movers of that Convention had formally withdrawn from the American Bible Society, and the reports and addresses uniformly declare that it is impossible for Baptists to unite with others on the platform of that Society. We need not argue that point.

Is then the latter clause of our statement false, viz: that the Baptist denomination "insists on forcing its comment into the very text for the unlettered heathen?" The *Christian Secretary* says: "The most that we have aimed at in this respect is, to give the heathen a Bible *faithfully translated* into their own languages." But does not the *Secretary* intend by a faithful translation of the Bible, the translation of *baptizo* by a word signifying *to immerse*? Mr. Noel tells us that he assumes that to baptize means to immerse, and then he uses these as interchangeable terms. Suppose now that Mr. Noel should publish an edition of the New Testament which should read in this wise: "He that believeth and is *immersed* shall be saved:" "Repent and be *immersed* every one of you:" "Go, teach all nations, *immersing* them," &c., would he not be justly chargeable with forcing his comment into the text?

Dr. Peters believes that sprinkling is the only mode of baptism made known in the Scriptures. Suppose that he should prevail upon the Berkshire County, or the Massachusetts Bible Society, to publish an edition of the Bible in which that idea should be fully carried out. We should then read, "He that believeth and is *sprinkled* shall be saved;" "Repent and be *sprinkled*," &c. Would not this be forcing a comment, an interpretation, into the text?

The Douay Bible translates *μετανοειτε, do penance;* is not this forcing a comment, a dogma of the Romish church into the text?

Who does not know what a seeming advantage is given to Episcopalians in the argument on church polity by the ecclesiastical terms "church," "bishop," &c., introduced or retained by the translators of our present English version? Had ἐκκλησια been translated by *assembly, meeting, congregation*, according to its true import, the popular Scriptural argument would have been on the other side. As it is, the Congregationalist in arguing with the mere English reader, must first go through with the laborious and unwelcome task of undeceiving him as to the meaning of the term church in the New Testament, before he can make an appeal to Scriptural usage.

The American and Foreign Bible Society has declared against *transferring* the word *baptizo* as in the common English version, and insists that it shall be *translated* into foreign languages by a term signifying to immerse. But *to immerse* is not the settled meaning of *baptizo;* on the contrary that meaning is disputed by eminent scholars. To transfer that word is to leave its meaning to be settled by inquiry, discussion, comment; to translate it by a word signifying to immerse is to prejudge the question, to take one interpretation of the word, one comment upon it—and that received by a small minority of the Christian world—and *put it into the text*, so that that comment shall be received by the unlettered heathen as the express word of God, without the least intimation that there is a diversity of opinion about it. That is what our Baptist brethren are doing in their translations of the Bible into foreign tongues; refusing to coöperate with other Christians in circulating the Bible with a disputed term untranslated, and substituting for that term an interpretation which the mass of Christians reject, in order that converts from heathenism may receive their *mode* of an ordinance as of divine authority. We do not wonder that when the thing is set before them in bold relief they are startled at it and are ready to deny it. We doubt not their sincerity and conscientiousness in this matter; we do not suppose that they are *consciously* sectarian in such a course; but we wish, in all kindness, to tell them how the thing appears to all un-immersed Christendom.

We observe that at the last anniversary of the Am. and For. Bible Society it was resolved, "That the restriction laid by the Society upon the Board of Managers in 1838 'to use only the commonly received versions in the distribution of the Scriptures in the English language, BE REMOVED." So we are to have an English Baptist Bible teaching immersion as of Divine authority. The good sense of the *New York Recorder* protests against this, but with what consistency it is not for us to determine.

WHY IS IT?

Nothing more surprises a Christian than the disparity between the power of Christ revealed to his experience, and the results which that power produces in him. The Christ whom we love, the living Christ, always conceived as near, gentle, loving; as clasping us in his arms to withdraw us from harm; as tenderly sympathizing with us, and yearning for us; as having a love for us utterly beyond all parallel of love in mother, or child, or lover; whose love knows all our sins and evils, and clasps us on that very account all the more tenderly, because we need it so much the more;—this glorious Christ is transcendently dearer to us than any human being is or can be. There is no faculty that does not appreciate Him. All that is in us of honor, magnanimity, ideal excellence, love, generosity, fidelity, trust, is most thoroughly touched and eagerly owns Him. The soul spontaneously throws itself before Him, and feels how noble and ennobling it is to know Him, own Him, and confidingly to prostrate itself to Him. Nothing seems so natural as enthusiastic, heroic devotion. No life seems so spontaneous as that which shall be but the shadow and offspring of His own. Our faults are utterly faults in this view. Our sinfulness seems impossible, yet painfully real. We think of it as we remember when dear friends are dead, the unkind words we spoke to them when alive. It seems as if it would be a glory to yield up a fault, to rend off a blemish. Nothing is living but living *in* Christ, as heart lives in heart.

By the pressure of so great a power, should not changes be wrought? Changes *are* wrought. But how slowly. How great the disparity between the power, and our willingness to be changed by it, and the actual changes! And how many places seem utterly untouched. A summer's sun makes thorough work. It speedily dissolves every trace of winter and its frost work. It sends life along the earth and covers it with glorious garniture; it inspires every stem, and trunk, and animates the forest. Nothing escapes it. The very rocks refresh their lichen, and stagnant pools cover themselves with new vegetating scums. But the Sun of Righteousness shines steadily on through years; and while snow and ice yield, and many places of the heart glow with herbage and yield fruit and flowers, yet there be ravines full of ice, and the fruits of the whole harvest are but a gleaner's handful. Is not this enough to make one wish life done? Is it wrong to yearn for that day when standing by Him we shall yield to the full glory of his power and be transformed into the same image?

GOD'S PROMISES CONDITIONAL.

It is a thing very important to be observed, in regard to God's promises in the Scriptures, that they are based upon CONDITIONS. They are wonderfully ample, and free and inspiring. They are as certain to be fulfilled, as God's omnipotence and sovereignty are to stand. The soul that fulfills their conditions, may trust in them joyfully; may rest upon them with absolute and unwavering confidence; and in Death and in Life may be *sure* of their fulfillment. But they all have conditions, on which they stand. They are never indiscriminate. They require some definite act or state of the soul, before it can acquire a claim to their blessings. It is he that cometh to Christ, that is to find wisdom and righteousness and redemption in him. It is he that believeth, that shall be saved. It is he that will, that may take of the water of Life freely. It is he that turneth unto the Lord, to whom the Lord in answer returneth in mercy. So through the Scriptures—the promise is conditional; and no man has a right to expect its fulfillment in his experience who does not take hold on its blessings in the way which it prescribes.

If we bring this fact distinctly before our thoughts, we shall not fail to perceive in it the wise and never-failing benevolence of Him who in his freest offers of forgiveness and grace has been thus mindful of His glory and of the true interests of His system, and has withheld the slightest encouragement from persistent transgression; we shall be impressed with the folly of those who choose to interpret these promises as applying to themselves, though conscious that they have not fulfilled their conditions; and we shall shudder as we think of the *implied denunciation of wrath* against the godless, which lurks in these so definite and limited promises of good, almost more fearfully than in direct admonitions.

PROF. MITCHELL'S LECTURES.

This distinguished expositor of astronomical science has just completed an interesting course of lectures in this city and Brooklyn, on his favorite theme. He has spoken with his wonted facility and animation, though laboring under the mental and physical exhaustion induced by similar previous efforts at Hartford and New Haven; and his addresses seem to have awakened a high degree of enthusiasm among his hearers. At the close of his last lecture in Brooklyn the audience were requested to remain, and after a brief address by Dr. Cox, in which with his wonted animation and soaringness of expression he eulogized lectures and lecturer, a committee was appointed to draft resolutions and present them to Professor Mitchell, expressing the sense entertained by the audience of the value of his lectures.

The hearty good-wishes of all who have heard or met him must accompany the buoyant Professor on his return to his watch-tower, and their hope that his recent important and ingenious additions to the mechanical apparatus of the observatory will prove upon trial to more than realize his largest anticipations.

THE EUHARMONIC ORGAN.

It is well known among those interested in organs and organ-music, that the common church-organ, as it has heretofore been constructed, has been always and necessarily *out of tune*—from causes which it is unnecessary to develope here; and though the imperfection of the sounds has been approximately remedied, and made indistinguishable except by a very nice and alert ear, through its skilful distribution over the keys under the hand of the tuner, it has still remained a mathematical fact, disturbing the sensibilities of those who have desired to see the organ 'a perfect instrument.' Many and diverse attempts have been made to remove this defect, and much ingenious apparatus at different times has been invented. But 'the wolf,' as tuners style the imperfection, has been less assailable in his den than Putnam's was in his; though like that historical personage, it has, as matter of fact, come out *by the ears* with all ordinary auditors.

Mr. H. W. Poole of New Haven has recently made public a system of exceedingly ingenious mechanism, of which he claims to be the inventor, by which this established defect is fully remedied, at least in the judgment of those best qualified to judge. We are not aware of the details of his arrangement, but the actual and complete attainment of the desired effect is abundantly certified. It is also said however by some who have examined it, that the variety and power of the glorious instrument with which all are so familiar, can scarcely be preserved in connection with the new apparatus; that it will be more difficult to play the organ, and that the expense of its construction will be considerably increased. We hope for the sake of the enterprising and indefatigable inventor that these will not be found to be facts; but we give the reports just as they have reached us. Those who would be fully informed in regard to the principles of Mr. Poole's invention, will find two very able and elaborate articles from his pen in the last two numbers of the *Journal of Science*.

COLLEGIATE STATISTICS.

The following statistical view of our seminaries of learning, which was read last week at the prayer-meeting for colleges, and has since been printed, we copy from the *Puritan Recorder*, as an interesting and valuable document:

HIGHER INSTITUTIONS IN THE UNITED STATES IN 1850.

		T'chers.	Students.	Population.
Colleges,	130	917	10,672	by supposition.
Theol. Sem.	42	118	1,395	
Law Schools,	12	23	434	
Medical do.	35	230	4,554	
Total,	209	1,288	16,965	24,000,000, or 1 to 1413

IN THE NEW ENGLAND STATES.

		T'chers.	Students.	Population.
Colleges,	11	146	2,074	by supposition.
Theol. Sem.	9	26	287	
Law Schools,	2	6	129	
Medical do.	7	43	806	
Total,	32	221	3,296	2,607,292, or 1 to 791.

CHURCHES, ETC., IN THE UNITED STATES IN 1850.

Churches.	Ministers.	Com'cants.	Less min. than chhs.
30,001	26,416	4,480,425	3,588

COMMON SCHOOLS,

In New Hampshire, Vermont, Massachusetts, Connecticut, New York* and Pennsylvania.

	Schools.	Scholars.	Ann. Expense.	Pop. in 1840.
6 States,	†31,222	1,†52,347	$2,257,148 97	5,777,153

ACADEMIES, INCORPORATED AND UNINCORPORATED.

		Pupils.	Ann. Exp.
In Massachu-setts,	Incorporated, 67	3,382	$61,308
	Unincorporated, 1,096	17,246	245,849

Local funds in Massachusetts for the support of academies, $363,464, yielding an income of $21,645. There are three Normal schools supported by the State at an annual expense of $6500. The value of public school-houses in the State is $2,750,000; of which $2,200,000 has been expended since 1838.

* In the State of New York it is estimated that 75,000 children are taught in private schools, who are not included in these returns.

† Those States are given, and not the others, because the information is more full and accessible from them than the others. It is certainly deduced from the above, and what knowledge we have of the other States, that there are in the thirty United States of America—in a population of 24,000,000: schools, 50,000; scholars, 3,000,000; annual expense, $4,000,000.

TEMPERANCE LIFE INSURANCE.

As inquiry is made respecting the capital stock of the proposed TEMPERANCE LIFE INSURANCE COMPANY by some who feel an affinity for such an institution, and would like to aid in its establishment, we state for information that it is divided into one thousand shares of one hundred dollars each, raising $100,000; and that while from the inducements offered there is reason to suppose it will soon be taken up on the opening of the books in this city, which will be in about ten days, still it will be more desirable that it should be taken by a thousand temperance men scattered throughout the country, each and all of whom might take an interest in furthering the object of the enterprise. Any communication, forwarded to Rev. John Marsh, or to Thomas Denny, Esq., (post paid) relative to the subject, will receive due attention.

Dr. Nott has expressed his approbation of the project in the following letter to Messrs. Marsh and Barney:

"UNION COLLEGE, March 9, 1850.

"GENTLEMEN:—Your favor of the 6th instant is at hand. I am, on satisfactory evidence, convinced that entire abstinence from intoxicating liquors, as a beverage, tends to increase the duration of human life. I am therefore pleased to see that a company is about to be formed exclusively for insuring the lives of 'teetotalers;' as it is unreasonable that those who do not drink should be subjected to pay for the greater hazard of deaths in those that do.

"Very respectfully yours,

"EPIPHALET NOTT."

"A FEW WORDS ABOUT NEWSPAPERS" is the heading of a leading article in the *Vermont Chronicle*, in which the editor of that print makes some comparisons in its own favor as to the quality and quantity of its weekly reading matter, which the editor of the *Christian Mirror* says he was "not prepared to anticipate." The *Chronicle*'s comparison is contained in the following paragraph:

"We may be allowed here, with reference to the quantity of reading matter that we publish, to make one comparison ourselves. The *Congregationalist* is a large and handsome paper, which, to the eye of a careless observer, would seem to contain considerable more reading matter than the *Chronicle*. The first page of the former is nearly a column wider and considerably longer than the latter. But on examination it is found that the *Chronicle* page actually contains the most. We put into two columns what occupies in the *Congregationalist* two and a half. Our page has six columns: that of the *Congregationalist* seven; but to fill our six, it would require not only all the matter set up weekly for the *Congregationalist*'s seven, but three-fourths of another such column. The first page of the *Puritan Recorder* is a little larger than that of the *Congregationalist*, but so far as we can judge from a hasty comparison, does not contain any more matter. Yet we are not aware that the *Chronicle*, so far as the size of the type and the printing is concerned, is at all less readable than either.

"We do not make these remarks because we regard the amount of matter, any more than the size of the paper, the proper test of the value of a newspaper, either intrinsically or with reference to the wants of a particular community. A hundred bushels of blasted and dirty wheat covering ten acres, are not worth so much as half the number of bushels, plump and clean, upon a fifth part as much land. If a man wants wheat for seed, and has no use for oats, it is better for him to have fifty bushels of pure wheat by itself, than to have a hundred bushels of a mixture, half wheat and half oats."

The *Mirror* thinks that if this is a good claim for the *Chronicle*, it holds equally good for itself. Without questioning the claims of these good brethren, they will allow us to present them a paragraph from our publisher.

The *Chronicle* which contains this article contains by actual measurement, exclusive of advertisements, 79,900 *ems*—which the reader will understand is a printer's measure for his matter. The *Mirror*, which contains the notice of the article in question, contains, exclusive of advertisements and shipping news, 76,000 *ems*. The *New York Observer*, which is one of the largest of the religious weeklies, and which with its new assistant may be supposed to be pretty well filled, of the same date as the *Chronicle*, contains, exclusive of advertisements, 111,743 *ems*; while *The Independent* averages weekly, without its advertisements, more than 150,000 *ems*.

It is not perhaps improper to add, that *The Independent*, aside from its unusual amount of original matter, uniformly contains more than *one-fourth* more reading matter than any of its contemporaries, the *Evangelist* excepted.

THE ERIE RAILROAD.

This stupendous structure is under contract for completion to its proposed terminus on Lake Erie, and will be finished in the course of the next year. Since the road has passed into the hands of the present Board of Directors, it has been conducted in every department with promptness, energy, economy and efficiency, and we may therefore rely upon the completion of the road within the appointed time. This done, a tide of travel and of produ

this election a salutary lesson to the reactionary majority of the Legislative Assembly. It is impossible to predict now on which side victory will fall; but to all appearance the Parisian electors will be nearly equally divided between both parties. I shall be sure to give you the earliest information of the result of this election, which may serve as a thermometer to the present state of public sentiment.

In the mean time, the Legislative Assembly has under consideration a bill for the organic law of Public Instruction. Three different opinions are represented by three parties, each numerous and influential. The party of the *University Monopoly*, which desires the State or Laical Society to hold the administration of Public Instruction in its hands, from the primary school of the humblest village to the Institute of France—this party has been educated under the dynasty of Louis Philippe. Thiers, Cousin, Villemaire, Guizot, are its most renowned and most influential chiefs. This party refuses to the Roman clergy any share in the supreme direction of the schools and colleges of France. Philosophically and religiously considered, the party may be called eclectic, pantheistical, deistical. The second party might be called that of the Jesuits, or more properly the clerical party. This party, as its name indicates, which had at its head Messrs. Falloux and Montalembert, desires the preponderance of the Catholic element, and consequently an almost preponderance of the priests, in public instruction. While this party was weak, and with a little minority in the councils of the State, it limited its demands for itself to liberty, in opposition to the ideas of monopoly sustained by the former party. But when the bishops, coadjutors of Messrs. Falloux and Montalembert, discovered that they could obtain more, they offered to the University party to make common cause with them, on condition of dividing the spoils of the common enemy between them. This common enemy is the Democratic spirit, the spirit of liberty and republican equality, represented by the party which may be called the *liberty party*. The alliance contracted between Thiers and his friends, on the one side, (materialists, pantheistical or deistical philosophers,) and the bishops and Catholics on the other, has procured for them a complete victory upon the ideas of liberty favorable to gratuitous and universal instruction. We are going to fall again (for a time at least) into the gentle hand of the clergy. To give you an idea of the regimen which is preparing, take this example: no book of instruction can be employed in any school, even a free school, (that is to say, one founded and sustained by individuals,) if this book displeases a certain supreme council, which is composed of four bishops, one Protestant pastor, one Rabbi, &c. You can easily understand to what extent we shall enjoy liberty under such a government. The primary institutions, which for a year have been displeasing to the subaltern authorities and the clergy, are placed by this new law in a condition of perfect slavery to the curate and civil prefects. Their influence is greatly feared, because it is in general republican; and, moreover, as Mr. Montalembert and others have shown, the great object is not to extend and elevate popular instruction, but, on the contrary, to keep it within just bounds, that is to say, to reduce it and abase it as much as possible. This law, eminently one of reaction, will not fail to be enacted by a great majority, and then it will remain—how long? There we find a question without an answer: whither are we going, and where shall we be to-morrow?

We have had the great pleasure of receiving among us Dr. Achilli, happily escaped from the dungeons of the Roman Inquisition. This man, as distinguished for his enlightened piety as for his great talents, has set out for London, where he intends to consecrate his life to preaching the gospel to the Italian refugees of that great metropolis. He said to us with emotion, and with tears, "I hope yet to preach the gospel at Rome."

The day will come when the Pope will be driven out finally, and the Roman Republic will proclaim anew, liberty of worship. Yes, gentlemen and dear friends, the day will come! I do not doubt it for an instant. Yes! we shall see the Roman Republic free and independent, even as I firmly believe in the Democratic future of France. The fogs envelope us, but the sun will come to dissipate them. The sun is the grand principle of fraternity and liberty which is contained in the gospel, and which our age is commissioned to apply.

Your devoted,

LOUIS B.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, Feb. 21, 1850.

France! woe to France! The debt and the capabilities, "capacities," statesmen of France, now stand in the same relation to the people as did the absolute monarchy, the gabelle and farmers'-general. These are directly antagonistic interests, and war, both secret, and open, and understood. Think of Hautpoul, the minister, last week shouting to the Mountain, "we are ready for you"—provoking the combat. The government avowedly rests on military force; and by extra legal and unconstitutional ordinances, military force is concentrated and placed in the hands of some five generals, who are a kind of proconsuls under the President. Then the press is as much harassed as under Charles X or Louis Philippe. In the Chamber, Thiers ostentatiously strikes hands with the ultra-catholic Montalembert, and is in strict alliance with the priest party, even to the insulting of the university. Think of his praising the era of Louis XIV, of his exalting the British Parliament, and depreciating the United States of America! French legislators, quoth he, are not Hellenists! They cannot quote Greek and the classics generally, as do the English M. P.'s! Americans know nothing but what their newspapers teach them! What ignorance, what flippancy, or what dishonesty is this? Scores of young men have I seen go from Oxford to the House of Commons who knew Greek, and almost *nothing else*. Men who were *well up* in the history and geography of Herodotus, and who perhaps could decently render a Greek ode into English, but who were profoundly ignorant of the commonest facts relating to England, her moral and material interests, and who could not tell the whereabouts of English colonies. What a slaughter-house of precious human interests have these Hellenists made the House of Commons! There will be, there *must be*, renewed fearful struggles in France. They may be deferred, but there is neither the wisdom, nor the honesty, nor the courage in the ruling powers to avert the catastrophe. Worse than all, there really does not appear to be any constructive or conservative element at work. Talking of Hellenists, this Greek affair, the blockade of Athens is somewhat puzzling. The idiot King Otho has naturally played the fool, and his ministers, true Greeks, have played the knave, and have put off our people as France put off yours in larger matters, till Andrew Jackson took them in hand. But there is an impression, both in Paris and in London, that the Greek minister has been detected in a dark political intrigue with Russia!

There is little noteworthy in our public affairs. The cotton question is among the most serious. To the many conditions on which the subsistence, and almost existence, of the multitudes engaged in the cotton manufacture depend, is the price of the commodity. A damp is now cast upon the reviving prosperity of the district by the high price of cotton. Heavy goods, manufactured some time since, have been sold at a price *less* than the raw material in them would produce, could it be restored to its original unmanufactured state.

You will probably have heard from Paris intelligence confirming the suggestion made in the last communication respecting Dr. Achilli and his "escape." While religious friends in Paris were engaged in prayer for him, he stood at the door. There is no doubt his "escape" was facilitated by the French. He had been summoned before a French tribunal in Rome, ostensibly to give evidence on the trial of a Roman patriot, charged with promoting the riot in the Corso, on the entrance of the French. On the first day the witness was carefully returned; on the second he "escaped" in a French military uniform.

Dr. Achilli arrived in London last week, and on the 19th addressed a newly-formed Bible society, in the parish of St. George, Bloomsbury. He earnestly advocated the sending of copies of the holy Scriptures to all parts of the world, and sought to provoke to new zeal by describing the activity and energy of the Roman Catholic priesthood.

The Pope has not yet returned to Rome. The Romans abstained from carnival festivities, as a protest against the French and the Pope. An address, written in a strong anti-papal and anti-priestly spirit, was extensively distributed, and heartily responded to. [It will be found on the fourth page of this paper.]

We have painful news from Geneva. The evangelical seminary there has in effect been broken up. Dr. Scherer, the learned, pious and devout professor, having adopted opinions on the subject of inspiration incompatible with his position, tendered his resignation, which after some delay was accepted, and this has been followed by his exclusion from the communion of the church. Dr. Scherer's views are described as "rationalistic;" but this appears to the present writer to be too vague and general. It were almost as correct to say they were the views of a devout mystic; and thus do extremes meet. Dr. Scherer appears to think that personal holiness and inspiration are identical. The inspiration of the apostles was free from error, he says, only in so far as error is the offspring of sin, and enlightened perception that of holiness. Again, the writings of a John and a Paul are preëminent, because there have been no other such eminent Christians as they. If in one point of view these opinions are rationalistic, in another they certainly appear to approximate to those of the Friends, and devout Mystics, the furthest removed from rationalists. Spener, the devout reformer of half-dead and mechanical Lutheranism in Germany, used to say that "none but the regenerate could understand Scripture;" that the spirit which was in the inspired writers must be in the reader who read to edification and with understanding. Dr. Scherer's opinions diverge from these, but seem to have moved at first in a line parallel to them. Much regret is expressed by some who think highly of Dr. Scherer as a devout and holy man, that he should have been excluded from the communion of the church.

Prophetically did Coleridge say, that the inspiration of holy Scripture would be the question of the age. The new edition of the venerable Pye Smith's *Scripture Testimony to the Messiah*, contains a valuable paper on this momentous question.

AGRICOLA.

FROM A CORRESPONDENT AT WASHINGTON.

WASHINGTON, March 9, 1850.

MESSRS. EDITORS:—Our atmosphere has this week been much vexed with counter-currents and variable winds, and the mercury of the barometer has danced up and down with unusual rapidity. Influenzas are prevalent; some are disabled from speaking, and some speak in unwonted tones, and with embarrassing slowness. And yet I must say that Spring advances, and gives unmistakeable tokens that Summer and Harvest are on their way. What a mercy it is that it is not left to human legislation to control the orderly succession of the seasons. See in this the evidence, also, that God ruleth among the nations with a sway as unerring as that which governs the routine of nature. I think He has this whole matter of slavery and disunion quite in His hand, and that He is allowing these puppets of a day to play out their pranks a little longer, because He can thereby secure the glory of the beneficent result more entirely to Himself, and because He will also thus make the defeat of ungodly counsels more signal and conclusive. It is pleasant and profitable to wait on Him, and see the divine calmness of His omnipotence.

CALHOUN'S SPEECH.

Mr. Calhoun's speech has not produced the sensation which many anticipated, from the long-heralded pronunciamento of the great nullifier. The tone is so querulous, there is so little of novelty in its points, so little cogency in its arguments, so little precision in its conclusions, and so little that is defined in its positions, that it lacks interest prodigiously. And, moreover, whatever of importance might have attached to it as an authentic exposition of the views and plans of the South by an acknowledged leader and chief, was wholly dissipated next morning by a very curious speech from Mr. Foote, who dissented from its main positions, and, *perhaps* without intending it, made the argument appear quite ridiculous.

After the usual amount of fulsome adulation, which a custom in bad taste has rendered necessary to be bestowed upon three or four senators every time they are alluded to, he intimated that Mr. Calhoun's speech might be regarded by the public as the fruit of consultation, and as expressing the deliberate determinations of the South, while, in fact, not a single senator had been consulted, nor would one be willing to adopt the positions of that speech. For himself, Mr. F. felt it necessary to protest immediately against the demand for an amendment of the Constitution. The South never asked for an amendment of the Constitution, but only the faithful fulfillment of the present guaranties, and would stick to *the Constitution as it is*, and "the good old Union." He had been utterly unable to imagine what alteration of the Constitution would be proposed, to secure to the South the equilibrium of political power, and he had found other Southern senators as much at a loss as himself. He could not consent to quit the present strong ground of the South, by demanding such a thing as preliminary to an amicable adjustment. Such a requirement, at such a time, when it was so obviously impossible, was almost equivalent to pronouncing the Union at an end.

Mr. Foote also dissented, in as strong terms as the rules would allow, from the sweeping declaration in Calhoun's speech, that all Northern men are hostile to slavery. He did not doubt that "much the larger part of the Democratic party, and many Whigs besides," are "not hostile to our institutions in a political sense."

"There are statesmen in the North; yea, there are statesmen now in my eye, to whom the South is as much indebted for the defence of our rights as to any of her own sons. What does the honorable senator from South Carolina think of the noble meeting in Philadelphia a few nights ago, and of the patriots who composed it? Are they our enemies? What does he think of the still more recent democratic meeting in New York, at which resolutions were adopted which would have done no discredit to any city of the South, and which, with the exception of a single one, I am not afraid to say, I should have voted for most unanimously and cordially? What has he to say of those letters which were read at the same meeting from the honorable senators from New York and Michigan, (Messrs. Dickinson and Cass)—letters which I predict will be received with enthusiastic delight, and awaken a lively feeling of gratitude and admiration throughout the whole South? Are they *hostile* who have risked their all of popularity and influence for our protection, and in many instances have been driven from all public employment on account of their generous friendship for us? Is it generous, is it just, to insult them now, or those who yet linger among us, awaiting, perchance, a similar doom, with language of complaint, of distrust, of censure?"

Mr. Butler attempted to apologize for his colleague, by supposing that, in proposing an amendment of the Constitution, he did not intend to lay down a *sine qua non*, but only to say that "it would be best, or at least *a desirable thing*," to make some provision for the weaker party. But Mr. Calhoun, who was present, and now appears to have acquired fresh vigor, indignantly repelled the attempt of any one else, "here or elsewhere," to explain away his words.

"If we had the same power now that we had formerly, we could defend ourselves here; but that power is gone. And it is the sense of weakness that the South feels—it is the conviction that they cannot defend themselves here that is the cause of the deep excitement which prevails in that section of the Union. Could I overlook that? And what was my summing up? It was that, unless this question is finally and forever settled now, it is not probable that it will be settled at any future time, and that it never can be satisfactorily settled, unless the cause which has led to that disquiet be removed. I said nothing about *sine qua non*: I did not allude to any *sine qua non*—that is an inference of the senator from Mississippi, not to be deduced from any language that I used.

"But I will say, and I say it boldly—for I am not afraid to say the truth on any question—that, as things now stand, the Southern States cannot with safety remain in the Union. When this question may be settled, when we shall come to a constitutional understanding, is a question of time; but, as things now stand, I appeal to the senator from Mississippi, if he thinks that the South can remain in the Union upon terms of equality?

"Mr. Foote. We cannot, unless the question is settled; but, in my opinion, the question may be settled, and honorably settled, within ten days' time.

"Mr. Calhoun. Does the senator think the South can remain in the Union upon terms of equality, without a specific guaranty that she shall enjoy her rights unmolested?

"Mr. Foote. I think she may, without any previous amendment of the Constitution. There we disagree.

"Mr. Calhoun. Yes, there we disagree entirely; and there, I think, he disagrees with our ancestors. I agree with them. They thought liberty required guaranties; they thought that it required protection; and so believe I."

My object in presenting this affair at such length, is to show that there is such an entire want of unity in the counsels of southern men, as to render it naturally impossible that there should be any unity of action in any retributive measures in revenge for the admission of California, or the passage of the provision in regard to the territories. And, therefore, the apprehension of any such united action can form no part of the question in the mind of any sober statesman, as to the proper course to be pursued in these matters. Several of the slaveholding States have refused to participate at all in the Disunion Convention at Nashville. The senators and representatives of Florida requested the Governor of that State to issue a proclamation inviting the people to elect delegates; but his Excellency refuses to countenance the proceeding, and indignantly rebukes the disorganizers. He ridicules the dispute as one carried on solely for political objects or personal advantage. If the national government is as bad as they contend, it is not worth preserving. He thinks the war one of words alone:

"The Northern *politician*, gaining confidence in this worthy conflict, assumes a more *threatening* tone, and the Southern *politician*, to keep even pace, must become more violent in his manner of resistance, and *threaten still louder*, until in this war of words, we shall come to *swear as terribly* as Uncle Toby says the army did in Flanders. And still I believe that this glorious Union will firmly and safely weather this storm."

WEBSTER'S SPEECH.

But what shall we say of Mr. Webster's great speech? That it has surprised everybody, is hardly true; for no observing man could be surprised at any demonstration of subserviency among the older class of politicians. But that it has disappointed many, and sadly grieved and wounded many more, is strictly true. When it was announced in some of the papers that he was about to become the rival of Mr. Clay, as a grand compromiser, and was preparing to bring forward a scheme of compromise which he had concocted in counsel with some Southern senators, the rumor gave occasion for many of his friends here to deny most positively that a *compromise* of the character indicated, formed any part of his plan. Such an assurance could not but inspire sanguine hopes among the friends of freedom. With the recommendation of the President for the admission of California; with the declared readiness of Mr. Clay and other Southern men to vote for the California bill by itself, untrammeled with any other questions, it seems that there was only wanting a leading man to lead off, and *this* point would be gained just as soon as the vote could be reached. Mr. Webster was looked to as that man. And when, on Thursday, he made his long-anticipated speech, for which a day had been set some days before, —the subject being the President's message on California—and when in that speech, from the beginning to the end, he found not one word to say in favor of the admission of California as a free State; not one word for the prohibition of slavery in New Mexico, as it has been prohibited by acts of Congress in Wisconsin, in Iowa, in Oregon, in Duhketah, in Nebraska; but a direct declaration that he will not vote for the proviso at all—you may believe that the feeling of grief and disappointment was deep and wide-spread. It is literally true that he proposes no compromise, for he gives up everything that is demanded. He says to the slaveholder, in effect, "You claim the constitutional right to carry slaves to New Mexico, and that you have a deep interest in keeping that territory open to slavery—so deep that you are ready to dissolve the Union unless the proviso is given up. I do not admit your constitutional right, and the ordinance of nature precludes you from carrying slaves there; *therefore*, I give up the proviso." In a word, he yields to the demand, because the arguments in its favor are of no weight.

It will, perhaps, excite surprise in others—it did not in me—that Mr. Webster, representing the commonwealth of Massachusetts, should not only advocate the passage of the infamous bill now pending, to constitute all the postmasters of the country slaveholders for the South, and declare his readiness to vote for the bill, but should carry his zeal in the cause to such a length as to impugn the solemn decisions of the Supreme Court of the United States on a question of constitutional law, which had been thoroughly argued before them, and its correctness on this point almost universally acquiesced in by all parts of the country. It was not until California offered itself for admission as a free State, and the House of Representatives had twice passed the proviso, and again sanctioned it by a majority of twenty-five against laying it on the table—it is only now that the discovery is made that it is the duty of *the States* to take effectual measures for the restoration of fugitives escaped from slavery. I should like to know whose thunder that is, and whether Mr. Webster claims a plank in the Carolinas as well as the Buffalo platform? *That bill*, he says, "I propose to support, with all its provisions, and, *perhaps* without intending it, made the argument appear quite ridiculous.

One would have thought, from a recollection of past events, that a Massachusetts senator, if he must argue the duty of reënslaving the fugitive, as "a question of morals and a question of conscience," might at least have made some allusion to the cases of wrong by Southern States, in imprisoning and selling into slavery free-born citizens of Massachusetts, for no other crime than that of having come, as free citizens, within the boundaries of a sister State. Mr. Webster says not a word of this—not a word. The explanation is doubtless to be found in the exordium, where he speaks "not as a Massachusetts man." What a pity it is that there could not be a Massachusetts man now in that body, to speak the known feelings and deep-seated convictions of the people of Massachusetts, in regard both to the hunting of men on her territory and the enslavement of her citizens abroad. And yet Massachusetts cannot complain that she has no voice in the senate now; for she chose her representative, with ample means of knowing his views on slavery, from his letter to Everett on the Creole case, and that he does not hold himself subject to the instructions of the State he represents. He tells Massachusetts that "if the question be one which affects her interests, and at the same time affects the interests of all the other States, *I shall no more regard her political wishes* or instructions, than I would regard the wishes of a man who might appoint me an arbitrator." It should be remembered that no slaveholding senator holds this doctrine; but every one deems himself bound to stand first and last for that interest, let the general welfare be as it may. What chance have the principles of the North in such a struggle?

And yet great good will come out of this, if it shall have the effect to open the eyes of the people in the free States to their political condition and duty. If they will at length be made to look out, not only for their votes, but for the votes of those they vote for; if they will see that they are justly responsible for the political conduct of the men whom they elevate to power—no possible result of the present struggle can produce so much evil as to outweigh the good which this one lesson will do in the future history of the country. Let it be once settled that no considerations of political partiality or personal attachment will induce people to restore power to those who once abused it, and our country is safe as long as the world stands.

MONDAY.—To-day, Gov. Seward, senator from New York, has made an able and statesman-like speech in favor of the admission of California as a State, unconnected with any other questions. A year ago, California was a military dependency; now it is a State, more populous than the least, richer than the richest, and larger (with one exception) than the largest of the States of the Union. "Every new State," said he, "is welcome; but this youthful queen of the Pacific, in her robes of freedom, gorgeously inlaid with gold, is doubly welcome." He considered the leading objections to its admission: 1. That there had been no preliminary consent of Congress; but there had been a previous treaty stipulation, and they had been driven to the necessity of acting, by the neglect of Congress: 2. The boundaries; but they are not, in fact, unreasonable in extent: 3. The qualifications of voters had not been defined; but neither had the Pilgrim fathers on board the Mayflower any defined citizenship, and were aliens in the land: 4. The Constitution was unauthorized; but it is satisfactory to the whole people, and is unobjectionable: 5. Executive influence is changed; but it is denied on all hands, and unsustained by proof, and is immaterial to this issue. The whole is referred by the Constitution to the discretion of Congress. As to the precedents, on either side, they are of small account; we are not governed by the precedents of those who went before us, neither can we bind those who come after us to follow ours. Nations, States, and empires are apt to be capricious, not only as to the time, but the manner of being born, and do not conform to precedents.

In giving the reasons why California ought to be admitted, he took a broad view of the character and destiny of our nation, which ten years hence will number 30 millions, and 100 years hence 200 millions of people, homogeneous, enlightened, enterprising, and free, and stretching from ocean to ocean, the excepted and unassimilated races hardly disturbing the grand result. The question is, shall it be one people, or shall there be two nations? More there cannot be. The Atlantic States are renovating the countries of Europe; the Pacific States will do the same for Asia; and the question of the perpetual unity of this empire is the very question now to be decided, by accepting or rejecting the State of California. The question whether California shall be a State is decided; whether she shall be of our Union did depend on her and on us; she has made her election; we have now to make ours; she cannot abide delay; she needs and must have a government and resources, and *sovereignty*—independence—a share of ours or her own. It were no mean ambition, surely, to build up such an empire as in fifty years will appear on the Pacific coast. It were better not to try too far, just now, her attachment to our Union. California will carry Oregon; and it is not human power that can determine the separating line between the two nations.

He then examined the demand that the admission of California shall be accompanied by a *compromise* of sundry questions growing out of Slavery. He objected to all legislative compromises, as a surrender of the exercise of individual judgment and conscience on each distinct question, and an attempt to bind the decisions of the future, and therefore a usurpation of the rights of those who are to come after us. What am I to receive in this compromise? Freedom in California—a noble prize! What am I to surrender? Freedom elsewhere in the territories and in the District of Columbia. But California ought to come in, whether Slavery stands or falls in the Slave States or elsewhere. He analyzed the demand of Mr. Calhoun for a political equilibrium between the Free and Slave States, as impracticable, as unjust, as impotent, unless sustained by a physical equilibrium, which is impossible, because the free population increases at the rate of 38 per cent. in 10 years, and the slaves only 25 per cent. Of the demand for more stringent laws to secure the extradition of slaves, the difficulty is not in the laws but in the feelings of the people, and no government can change the moral convictions of the people by penal laws. Your constitution and laws have endeavored to convert into a crime that which all nations have honored as a virtue—hospitality to the refugees from oppression. In the whole history of diplomacy there are but two compacts for the extradition of slaves—one was between Alexander Comnenus, Emperor of Constantinople, and Oleg III, King of Russia, which rendered any man liable to punishment "whosoever shall prevent his master from taking a slave;" the other is between the States of this Union.

J. L.

RELIGIOUS INTELLIGENCE.

MONTHLY MEETING OF THE AMERICAN BIBLE SOCIETY.—The Managers held their monthly meeting on Thursday, P. M., Judge Jay in the chair, assisted by Dr. Cocke and Hon. Mr. Bradish. The Scriptures were read by Rev. Dr. Hutton.

RECEIPTS OF THE MONTH.—The receipts of the last month were $28,591 97, and the number of books distributed, 30,668.

NEW SOCIETIES.—Five new societies were organized as auxiliaries, three in Indiana, one in North Carolina, and one in Texas. Letters were read from the Society's new agent in Texas, Mr. Strong, who has been cordially received at Houston; from the Secretary of the French and Foreign Bible Society, giving an interesting account of distributions made through this Society's assistance the past year, and urging importunately further grants for this year; also letters from Constantinople and from China. Dr. Bridgman writes, Nov. 16th, from Shanghai, that they have proceeded with the new translation as far as Colossians.

GRANTS.—Grants of Bibles and Testaments were made on application from North Carolina, Georgia, Alabama, and Mississippi, and appropriations of money were made (to be paid as early as funds will allow) for printing the Scriptures in Turkey, Syria, Persia, at Madras and Lodiana in India, and at the Sandwich Islands.

HAYTI.—An agent with books has just sailed for Hayti.

GERMAN AGENTS.—Rev. Mr. Wimmer, the Hungarian pastor, has been invited by the Board to visit for the Society some of our cities and villages where the German population abounds. Mr. W. has long been in the service of the British and Foreign Bible Society, in Hungary, Bohemia, and other countries near the Danube, causing some 200,000 copies of the Scriptures to be prepared and circulated in that region. As he is very familiar with the Bible cause and is distinguished as an able and evangelical preacher, it is hoped that he may do much toward calling the attention of the German population of our country to the Word of God.

REMITTANCES.—As the financial year of the Society closes with March, and as many thousand dollars are wanted, not only for home operations, but to redeem pledges made abroad, it is hoped that the local societies will lose no time in making remittances. Every dollar raised this month will be put to immediate use, and for the best of all objects, the distribution of Inspired Truth.

EXPECTED ARRIVAL OF MISSIONARIES.—Letters have been received from the Sandwich Islands stating that the following missionaries embarked on board the ship Montreal on the 19th of November last, viz: Mrs. Richards, widow of the late Rev. William Richards, and two daughters, Mr. Paris and two children, Mr. C. B. Andrews, the eldest son and daughter of Mr. Clark, eldest son of Mr. Hitchcock, eldest son of Mr. Alexander, also the two eldest daughters of Mrs. Chamberlain. The Montreal may be expected to ar rive at New Bedford about the first of April next.

THE HARTFORD CENTRAL ASSOCIATION.—The last New Haven *Journal* says:

"The action of the Hartford Central Association on the alleged heresies of Dr. Bushnell, does not seem to have satisfied everybody. The Fairfield West Association have remonstated against their doings, and a meeting of the first-named body has been held this week to take the views of the remonstrants into consideration. The result in a full meeting was only four dissenting voices to the resolutions, in substance expressing their continued confidence in Dr. Bushnell."

DEDICATION.—The new and unusually elegant house of worship erected by the Congregational Society in Hatfield, Mass., was dedicated on Thursday, Jan. 17. Introductory services by Rev. A. M. Colton, of Amherst, and Rev. R. Ayres, of Hadley; sermon by Rev. S. Harris, of Conway; dedicatory prayer by Rev. Dr. Woodbridge, of Hadley.

The church in Hatfield was organized in 1670. The first church edifice was built in 1669; the second in 1750; and the third is that now dedicated.

PRES. MAHAN, who has been spending several months in England, arrived home on the 8th ult., in improved health. Prof. Finney is still at Birmingham, and is greatly encouraged with the manifest tokens of the divine blessing upon his labors.

NEW CANAAN, CT.—The Congregational church at New Canaan, under the pastoral care of Rev. Theophilus Smith, is composed of one hundred and sixty-five members. For twenty-one years the collection for the American Bible Society has not failed in a single instance. The sum contributed for the circulation of the Bible during that time is $1761 31, of which $1427 14 have been remitted to the parent Society, and $334.17 have been expended in distributing the Scriptures within the limits of their own town. From the depository kept by the church, during the last seventeen years they have distributed 652 Bibles and 967 Testaments, and they always keep on hand a sufficient quantity to supply all destitute families within their own borders.—*Ch. Intel.*

STATISTICS OF THE JEWS.—An official publication informs us that there are hardly more than from 4,000,000 to 5,000,000 Jews in the whole world; whereas Boodhism numbers 400,000,000 adepts; Mahmedism, 200,000,000; Christianism, 230,000,000 to 250,000,000; Mohammedanism, from 130,000,000 to 150,000,000; and Fetishism (or pure idolatry), from 80,000,000 to 100,000,000. The 5,000,000 Jews are thus distributed: There are some 500,000 in Syria and Asiatic Turkey; 250,000 in European Turkey; 600,000 in Morocco and North Africa; 50,000 to 80,000 in Eastern Asia; 100,000 in America; and about 200,000 in Europe, viz: 13,000 in England; 1,594 in Belgium; 850 in Sweden and Norway; 6,000 in Denmark; 70,000 in France; 52,000 in the Low Countries; 1,120,000 in Russia (more than one-fifth of the entire race); 631,000 in Austria and its dependencies; 214,431 in Prussia; 175,000 in the German States; and 4,000 in Italy.

O SLAVERY! THOU ART A DEMON.—On the last Sabbath in February, a local preacher of the M. E. church, named Mayhew, from Kentucky, gave out an appointment to preach near Antrim, Guernsey Co., Ohio, and a large concourse assembled to hear him.

"After the sermon, he deliberately walked from the stand to the outskirts of the congregation, and laid hold of a colored sister in the church, who had a child of her own in her arms, and proceeded to draw a rope from his pocket to tie her, claiming at the same time that she was a fugitive slave of one of his neighbors, and saying that he was sent after her, and took this plan to find her, in order to secure the reward of $75 offered for her Upon remonstrance by some of the bystanders, he played the bravado, by displaying sundry revolvers and bowie knives from his pockets, and stated that if any one would dare to interfere they would feel the effects of them; then deliberately put her in his buggy, tied her, and drove off. The woman, I learn, is a widow that has resided in the country for several years."—*Letter to the True Wesleyan.*

WORLDLY AMUSEMENTS.—The late convention at Beloit adopted the following resolution:

Resolved, That we regard the attendance of members of our churches at dancing parties, theaters, or circuses, or their engaging in lotteries or other games of chance, as immoralities, and manifest violations of our covenant, which forbids us to engage in "vain amusements," and requires us to "renounce the ways of sin."

INSTRUCTION OF SLAVES IN KENTUCKY.—At a late meeting of the Chickasaw Presbytery, Ky., a committee previously appointed made a report on the religious instruction of the negro population. This report, as published in the *Presbyterian Herald*, Louisville, indicates a higher sense of obligation on this subject, than is to be found in some of the slave States. The report says that the slaves are "*entitled* to religious instruction, and that they need it, is thus asserted: "The majority of them have the most stupid and debasing views (we had almost said *no* views) of moral duties and religious obligation." We are glad to hear that clerical body saying, "We wish the slaves to have what we believe to be the most scriptural character of religious instruction, and the most edifying forms of religious worship, and we feel bound to give it to them."—*Congregationalist.*

THE N. Y. OBSERVER.—Last week's *Observer* has the following correction of its previous announcement:

"To avoid misapprehension of our announcement, made three weeks since, we would state that the connection of Rev. Dr. Alden with the *Observer* does not constitute him a partner in the firm of Sidney E. Morse & Co."

NEW YORK STATE PEACE CONVENTION.—This Convention, called for the purpose of appointing two Delegates at large to represent the State at the Frankfort Congress, and also to devise and adopt measures for the securing of representatives in the same assembly from the different Congressional districts, towns, &c., in this State, convened yesterday morning in the session room of the North Pearl-street Baptist church. William Williams, of New York, was chosen President, Martan J. Townsend, Vice-President, and H. L. Dox, of Rensselaer county, Secretary.

After the election of officers, Elihu Burritt addressed the Convention. He spoke of the objects of the Convention, and of the success which had crowned his efforts in England and France. At the conclusion of his remarks the Convention took a recess until three o'clock.

In the evening, several interesting speeches were made to a full house, when the Convention adjourned.—*Albany Evening Journal, 6th.*

REVIVALS.

ORANGE COUNTY, N. Y.—Since the Conference of Churches held at Barryville last fall, there has been a growing religious interest in that region, which has extended to the Congregational churches under the care of Rev. Felix Kyte, at Barryville, Rev. J. Batey, at Mount Hope, Rev. L. C. Lockwood, at Middletown, and to other churches. A letter from the pastor at Middletown to *The Independent*, dated March 6, gives the following statement in regard to that church:

"At the spontaneous desire of my people, we commenced a series of meetings, depending for ministerial labor on the assistance of neighboring ministers of five different denominations, viz: Rev. D. T. Wood, Rev. Mr. Batey, Rev. Mr. Barrett, Rev. Mr. Romer, Rev. Mr. Johnson, Rev. Mr. Seward, Rev. Mr. Prime, Rev. Mr. Trinlow, senior, Rev. Mr. Wilson, Rev. Dr. Snodgrass. Thus it was a union meeting. It continued six weeks. At its close occurred our regular communion season, when twenty-six of the converts connected themselves with us. Many more have been hopefully converted, some of whom will probably join us hereafter, and others will join other churches in this village and elsewhere. The meetings were thronged, and there was a union of hearts, which was exceedingly delightful. And we attribute the good results, in a great measure, under God, to this cause. O that there were more of such *unions* as this. This fiftieth year of the century seems indeed to be a jubilee for this county and the edge of Jersey, and I hope for the whole country. We hear of powerful revivals in a number of places around. Not unto us, O Lord, not unto us, but to thy name give glory for thy mercy, and for thy truth's sake."

FAIRFIELD COUNTY, CT.—Several of the churches in this county are in a revived state—among them Greensfarms, Westport, Southport and Greenfield, and two or three of the societies in Greenwich. A correspondent who is ever ready to engage in revival scenes, and has recently spent a few days in Greensfarms, gives us the following account:

"About three months ago Rev. Mr. Gilbert, of the Methodist Episcopal church of that place and Southport, commenced a series of evening meetings in his church at Greensfarms. He continued his efforts nearly three weeks before any impression seemed to be made. At that time the Lord appeared for his help, and Christians received divine aid in prayer, and sinners began to inquire, 'What shall we do to be saved?' The meeting was continued in the same place for ten weeks, during which time Mr. G. was aided occasionally by some of his Methodist, and two or three of his Congregationalist brethren. The prayer-meetings after preaching were carried on by the Methodist and Congregationalist brethren together. The change produced in the community by this work is wonderful. Very few adults can now be found in that section of the town who are not indulging hope of pardon through the blood of Christ. A large number of the converts are heads of families. It has been a great work, and appears marvelous in the eyes of the community. I trust that all who have been employed as agents in promoting it are disposed to give all the glory to God."

HECTOR, N. Y.—The same correspondent informs us that he has a letter from Rev. E. Richards, of Hector, giving interesting particulars of a revival among the people, in connection with a protracted meeting. There are upwards of thirty hopeful conversions nearly a third of whom are heads of families.

SOUTHAMPTON, MASS.—In *The Independent* of the 28th ult., it was briefly stated that "one hundred hopeful converts are already numbered as the fruits of the revival in Southampton." The following is an extract of a letter just received from there, confirming the above, and written by the person who announced in *The Independent* the first appearance of the good work in that place: "When I wrote, some weeks since, I gave some account of the revival that was then in progress there. The weeks that have intervened since, have been weeks of interest. We have heard of the anxions and the rejoicing, and we can say that the Lord has wrought a great work in our midst. Meetings have not declined in interest, and the subject of the soul's salvation is still the absorbing topic. There is great reason to rejoice in a revival, when God's own children are quickened, and sinners are hopefully brought into the kingdom of the Redeemer. At the same time, there is great cause for solicitude, lest many take up with 'a hope which will prove like the spider's web,' and rest securely upon it, never apparently bringing forth any fruit to the glory of God."

OBERLIN, OHIO.—The *Oberlin Evangelist* says that there has been for several weeks a growing interest in religion in that place. A number of conversions have taken place in the various schools. Christians are greatly quickened, and for many years so profound an interest has not been experienced there.

PITTSFIELD, OHIO.—The same paper says: "An interesting revival has been for some time in progress in Pittsfield, attended with deep searchings of heart among professed Christians, the recovery of backsliders, and the conversion of souls to God. The work has been promoted by the divine blessing on the labors of Br. George Clark in connection with the pastor and his church."

WAYNE, ASHTABULA CO., OHIO.—A correspondent of the *Congregationalist* writes:

"A deeply interesting and powerful work of grace has been in progress in several weeks past, in the Congregational church in Wayne, Ashtabula county, of which Rev. F. E. Lord is pastor. It commenced early in January, in connection with frequent meetings that were held for the purpose of arousing Christians to a sense of their responsibility, and preparing them to pray and labor for the conversion of the impenitent. The language of confession was heard on every side, and tears of contrition were poured forth like water. Several backsliders, and a really Bochim. God gave to a few of his children a remarkable spirit of prayer. Such earnest, mighty wrestlings with the angel of the covenant I never witnessed. The great peculiarity of the work has been, that prayer has been the chief dependence of God's people, so far as human instrumentality was concerned; prayer for the Holy Ghost to come down and do the work. The meetings have been characterized by great seriousness and solemnity. The work in the church has been one of great thoroughness and unusual power, and much did they stand in need of it. Between thirty and forty give hopeful evidence of having passed from death to life. There have been several conversions in towns adjacent. A meeting is now in progress in Andover, with what success I have not learned. The Holy Spirit seems to be hovering over this entire region."

BLOOMINGBURGH, IND.—Rev. J. G. Hopkins writes: "I had the pleasure of attending part of a very interesting meeting at Bloomingburgh, which closed last Sabbath. The result of the meeting was a great benefit to professors; the reclamation of backsliders and sinners to God, and the addition of about fifty to the church. The meeting was continued in the same house for about three weeks, and was then removed to the Methodist church, where it was continued two weeks longer. The meeting was conducted principally by the pastor, assisted by Rev. Mr. Hall, Methodist, and Rev. Mr. Hall, Presbyterian. The meeting was characterized by solemnity and stillness. Father Dickey has long been sowing at Bloomingburgh the good seed of the kingdom, and now realizes the fulfillment of the promise, 'they that sow in tears shall reap in joy.'"

LITTLE COMPTON, R. I.—Rev. R. Donkersley writes to the editor of *Zion's Herald*, an interesting account of what he calls one of the most powerful revivals of religion, which for many years has been witnessed by any of the New England churches. He says:

"So far as we can ascertain from the reports of the pastors of the Congregational and Methodist churches, there have been nearly if not quite 200 conversions. The population of Little Compton is about 1400 souls. These churches may perhaps claim oversight of 900 of the entire population, the eastern part of the town being under other pastoral care. Of this 900, about 200 already belonged to the churches in question, so that the conversions are about two-sevenths of the entire *non*-professing part of the inhabitants! There is scarcely a family in the western part of the town in which this gracious influence has not been seen and felt. During our recent visit we rambled from house to house; and into whatever house we entered, we met with the cheering intelligence that parents, sons or daughters had become 'reconciled to God.'"

CHICOPEE, MASS.—Rev. J. Porter writes to the editor of *Zion's Herald*:—"Since January 1, 1849, we have received on trial, *two hundred and twenty-two* persons. Several of

Editors' Table.

THE EARLY CONFLICTS OF CHRISTIANITY. By Rev. Wm. Ingraham Kip, D.D. New York: D. Appleton & Co., 200 Broadway. 1850.

This is not a formal history, but a series of sketches, in which, without regard to chronological order, are grouped together the leading events of the first few centuries of our era as related to the progress of Christianity, and its triumphs successively over Judaism, Grecian Philosophy, the Licentious Spirit of the Age, Barbarism, and the Pagan Mythology. The early conflicts and successes of the Gospel are thus made to pass rapidly before the reader as in one brilliant panorama whose scenes are described by the artist with impassioned eloquence. Though there is a continual straining after effect and an entire absence of that philosophy which is justly looked for in such a work, the book as a whole will be useful to the general reader. We regret that, as in the passage quoted below, the enthusiasm of the author at the early triumph of Christianity over Paganism, betrays him into a heartier recognition of the baptized Paganism of modern Rome than in his more sober moments he might be willing to accord to that corrupted Church.

"Among the solemn ruins of Rome is one which, for nearly two thousand years, by its faultless proportions, has commanded the admiration of the world. The rude Goth and Vandal spared it—the scarcely less barbarous Roman of mediæval times held back his desecrating hand—and we now gaze upon it with perhaps a greater delight than those who saw it in the glory of its early day. It presents to the view a circular temple, lighted by a single opening above, through which every change of atmosphere, from the first flush of morn to the purple hue which fills the air of an Italian sky at evening, is successively reflected from the antique marble within. We see, indeed, this relic of the past only when it has been stripped of all that once shed a grace and beauty about it. The statues on which ancient art had exhausted its skill—the bronze which covered the roof—and the silver which lined its compartments within, have long since been the prey of the spoiler; yet time has not destroyed its matchless symmetry, while each passing age has shed around it a softer and mellower tint. This is the Pantheon—once the home of Roman Paganism. Here, in the days of Augustus, were gathered the statues of the gods, in gold and silver, in bronze and precious marbles, and every faith might have found its representative and its tutelary deity.

"The Pantheon is now a Christian temple. The niches which once were filled with the gods of the old mythology, are occupied by the busts of those whose genius has won for them an immortality even on earth. We recognize the sculptured forms of Metastasio, Poussin, Annabal Carracci, and Raphael—the divinest painter of his age—while below! us are their tombs. We tread, indeed, on the same marble pavement over which once Roman Emperors walked, yet a new spirit has been breathed into the edifice, and it has received a nobler consecration than when of old the gods of Paganism were gathered within its walls. Where priests now minister there in the rites of Christian worship—incense floats around the lofty dome—and no sounds are heard but the voices of those who chant the solemn anthems of the Church. And thus this relic of the past, of which Byron speaks as the

"'Shrine of all saints, and temple of all gods
From Jove to Jesus,'

remains an enduring monument of the triumph of our faith. Its transformation shows the result of the CONFLICT BETWEEN CHRISTIANITY AND THE PAGAN MYTHOLOGY."

THE ROSE; its History, Poetry, Culture, and Classification. By S. B. Parsons. New York: John Wiley. 1849.

Our readers will see by the date of this book that it has been in our hands for a year. It was handed to us about a year ago, and illness preventing a notice then, we concluded to wait until the rose season came again. It is an excellent book, containing, besides much of the literature of the Rose, abundant directions for its culture, and descriptions of its best kinds. For our own use, we should have liked the book better had it confined itself to the history and culture of the Rose. Others may like the desultory reading of the first eight chapters. This, however, should not detract from our judgment of the merits of the business portion of the book. We remark a slight occasional tendency to advertise the very excellent nursery which the Messrs. Parsons conduct most trustworthily at Flushing. We should be glad to see their establishment advertised in a proper place, but doubt the wisdom of doing it in horticultural treatises. It has been a great drawback to American horticultural writings, that they have for the most part emanated from gentlemen who were commercially engaged in the business of horticulture. In some respects this is an advantage, since it implies an acquaintance with details which few possess whose daily duty does not call them to study the subjects. But then it colors so many facts, and turns reasoning so much into special pleading, and introduces into this peaceful realm so many controversies, and gives to its literature so nearly a mercenary character, that with candid men its value is greatly diminished. Our author is not very faulty in this matter, and only once or twice has it seemed to us that his sentences had the nursery, rather than the rhetorical flourish.

A treatise on the Rose! Why, what can a man find to say enough to fill a book? The question shows you a novice. How many *species* do you suppose are described? Perhaps ten, or at the most twenty, you will say. Dow, in 1832, recognizes 205 *species* of the Rose. Since that time many others have been discovered. But this conveys no idea of the *varieties* which are or have been cultivated. The work before us has in its catalogue 1966 named roses, and the author states his inability to finish the list, which amounted to 3000, on account of the approach of the business season! But this by no means exhausts the list. In continental establishments, four or five thousand named sorts are not unfrequent.

The traffic in this single article is enormous. It has its special cultivators, its rose heroes, rose ambitions, rose rivalries, rose excitements, and public sentiments. It is the queen of an empire, if not as large, yet full as real and active as that of Victoria. There are men in every garden land who reverentially look up to the renowned and immortal Laffay, Vibert, Vardier, Hardy, Rivers, Wood, Paul, Lane, Frost, and a host more. Every year sends the heart-quake through its kingdom at the announcement of a new seedling surpassing all seedlings, itself to be surpassed in another season. No European court can show such gorgeous beauty as flames at the rose exhibitions of Paris and London. The philosophers of the garden have a becoming contempt for all lesser interests on this distracted globe. Foreign invasions are judged of with reference to the prosperity of the garden. When the allied armies entered Paris in 1815, poor Mons. Vibert thought heroically of removing the 10,000 seedling roses from the garden of Descemet into the interior of France, so that the roses would be saved if the capital and country were not. Foreign revolutions roll without observation, unless they open some Japan, or China, or Hymalaya recess to the plant collectors who explore the globe for new species.

But we forbear. In another article we shall speedily indulge ourselves in some remarks inciting to a love and culture of this noblest of all floral plants.

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THE GALLERY OF ILLUSTRIOUS AMERICANS: Number Second. CALHOUN. Daguerreotype by Brady. Engraved by D'Avigdon. Edited by C. Edwards Lester, assisted by an association of Literary Men. 205 Broadway.

The portrait of Mr. Calhoun in this number of the Gallery is in every respect as admirable as was that of President Taylor, in the number which preceded it. It is by far the most perfect and life-like representation of the marked countenance of its subject that we have ever seen—one of the finest, indeed, that we ever saw of any face. Only the accuracy of the daguerreotypic art, combined with and softened and enriched by the more genial art of the engraver, could so perfectly reproduce the human presence. We wish the enterprise every possible success, if only for its so valuable preservation of the portraits of the great men of the Republic.

The biographical sketch of Mr. Calhoun which accompanies the engraving seems to us to have greatly overstated his claim to the intelligent regard of his countrymen. This is not the place of course to discuss his merits, as a politician or a man. But we are greatly deceived if half a century hence every one of his favorite political principles is not seen to have been erroneous. Any thing like indiscriminate eulogy in the literary portion of this Gallery, will greatly prejudice it in the minds of the intelligent.

SHAKSPEARE, Boston edition. No. 11. Illustrated, Messrs. Phillips and Sampson continue this admirable edition of the dramatic works of the Myriad-Minded, issuing the successive numbers with a punctual persistency which in the elder days would have made clepsammia and clepsydra unnecessary contrivances for keeping time. Regularly, at the return of its periodic time, the entrance of another number of their edition marks a new fortnight-notch on the stick of our experience, and testifies to the enterprise and skill of its publishers. To say the truth, it is a very pleasant way in which to be reminded of the passage of the weeks; and we can hardly wish a better thing to those who need such time-keepers, than that they put themselves in the way of having these fair pages, with the fairer faces that herald them, looking in upon them once a fortnight.

THE FOUNTAIN.—The following very musical and beautiful lines are from the pen of Mr. Richard S. Willis, of New Haven. They bring their wings with them, in the guise of appropriate and delightful music, composed also by their author, and combining with them as the radiant and spiritual expressions of music should always conspire with the poetic utterance. They are published by Ditson, of Boston, and are for sale at the principal music stores in the city.

Deep within a quiet valley,
Burst a fountain forth to light—
Burst, and sprang instinctive upward,
For its source was on the height;
But its bright and eager waters
Left not far their crystal track;
Bonds invisible detained them,
And they fell exhausted back.

On that fountain's mossy margin,
Still, at eve, I sat reclin'd,
Listen'd to the fountain's music,
Wish'd I might its chain unbind!
Thought, tho' hands unseen extending'
Still drew back its silver rain,
Airy arms would soon receive it—
Soon, as cloud, 'twould mount again!

In my bosom's quiet valley,
Bursts the fount of life its sod—
Bursts, and strives instinctive upward,
For its lofty source is God!
But that striving spirit fountain
Gains not far its upward track,
Bonds invisible detain it—
Oft it sinks exhausted back!

On that fountain's crystal margin
Sits a spirit, still-reclin'd,
Radiant now, with silver pinion,
But a soul, from earth refin'd!
Still that gentle spirit watches,
Waits till mine shall rend its chain,
While its pinion, half unfolding,
Lures me still the height to gain!

We are gratified to learn that Mr. Willis, who has devoted himself with enthusiasm to the improvement of church music, is preparing a collection of tunes to be sung congregation-wise, and through which shall breathe the truly religious and devotional spirit. His very unusual talent and culture as a professor of musical composition could not surely be better employed; and those who remember the abstract of his Lecture on Music, delivered before the Mercantile Library Association in Boston, furnished us some weeks since by our Boston correspondent, will not doubt that the result of his labors will form a rich and unique addition to its department of art.

THE HUNTINGTON GALLERY.

The opening of a gallery of truly beautiful paintings in a capital like this—whose whole social atmosphere is impregnated with influences tending to materialize the thoughts and make them worldly, or else to dissipate them upon transient amusements and the follies of fashion—is a public benefaction. It takes one out of the circles of trade or of politics, or out of the frivolous associations of gay life, and lets him into the thoughts and processes of the artist. It brings foreign, historic, and often sacred scenes—it brings the very ideals of majesty and beauty, as bodied forth in painting—to shed their tranquilizing and elevating influence upon him. And if he will yield himself to their power—opening his soul to them with a truly thoughtful and teachable attentiveness—they will hardly fail to do much more for him than to gratify, purely and healthfully, his taste for the beautiful. They will freshen and quicken his finer thoughts. They will chase away depression and morbidness of feeling, as the sunshine dispels the mist. They will suggest to the mind—if a gifted and religious spirit has breathed itself into them—the superior worth of mental grace and culture as contrasted with wealth or political power; and even, it may be, the beauty of the world where all ideals of purity and truth shall be perfectly actualized, and whose intrinsic and spiritual splendors Painting itself, the glory of the arts, can never image.

Familiar as this train of thinking has been to us, it was brought to mind more distinctly than usual a few days since, while standing for an hour or two in the gallery of Mr. Huntington's paintings, now on exhibition, at the request of

* Thoughts on the Revival, &c., p. 195.

Means of a Revival.

INDIVIDUAL PIETY.

Much is said of the importance of the purification and holiness of the Church; but in looking at her as a body, we are very apt to overlook her individuality. We often hear the members of our churches blaming the *Church*, exhorting the *Church* to awake, lamenting the low state of the *Church*, praying for the *Church*, and hoping the *Church* will repent; overlooking the fact that her piety and even existence is impossible without individual piety. If all sense of individual obligation is not destroyed in this way, it is so divided and sub-divided among the whole, that not the least practical effect is produced on any one—all fold their hands and wait for the Church to act. This evading individual responsibility is one of the worst fruits of declension, becoming both the cause and effect. Individual efficiency ceases when this feeling is indulged. It must be destroyed root and branch, or a healthy tone of religious feeling cannot exist.

A REGARD FOR THE CHURCH.

In every age when Zion has been the chief joy of her children, she has prospered. Is she in captivity, and her temples and gates in ruins? When her children "take pleasure in her stones, and favor the dust thereof,"—her walls go up, her beauty comes forth again; and the glory of the Lord shineth round about her. Then will her sons and daughters say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

A KNOWLEDGE OF THE BIBLE.

Who has not observed that a sound and effective state of religious feeling is closely connected with a constant and prayerful reading of the Bible? We may always look for a declension of vital piety when this duty is neglected. A neglect of the Bible is one very marked feature of the times, and should be regarded as one of the causes which are producing such fearful indifference to the concerns of the soul.

MORE SERIOUS-MINDEDNESS.

The fact is, we are always serious, or in earnest, when we feel; but there is not thought enough given to religion to produce seriousness. Our conduct does not show that we are in earnest to seek the salvation of the soul, because we do not feel the *seriousness of the work*. We do not feel, because there is no time given for serious reflection.

There is an uneasy haste in the state of society which is annihilating reflection, and the consequence is, NO HEART-RELIGION. That cannot exist without self-communion. Religion consists chiefly in the exercise of the affections. We have no real religion without the heart. There can be no right knowledge, no real faith, where heavenly affections do not exist. The Spirit moves the mind by the affections. The Word of God makes its appeal to the affections, it supposes in every believer right affections. The promises and hopes of the Gospel are presented to those who feel their need. There is nothing very precious in the Bible to a cold heart—indeed it is not read very much with such a state of feeling.

The difference between a warm-hearted, devoted Christian, and a cold one, is very wide and essential. The one sees things as they are, feels for himself and the perishing world around him. The other is blind, and has no feeling. The one is ready to every good work, and *does something*,—the other has no heart for his duty, and is ready on all occasions to excuse himself, and *does nothing*. Hence the necessity of carefully cultivating our religious feelings, if we would be easily moved to duty, and susceptible of the gentle influences of the Holy Spirit.

How shall this be done? some may ask. It is answered, *by serious reflection and meditation*. The soul must "draw nigh to God," before He will draw nigh to it. It must enter into its closet, and shut the door. It must get out of this world every day, or the affections will not be set on things above. The soul must be quiet, and seek the "still hour" every day. Why is it that to many there cometh not through the whole course of the week a single hour for self-meditation? So it was not with our forefathers. They had every one his set time, which was consecrated to meditation and prayer.

"The first instance of a want of truth to ourselves and toward God," says Tholuck, "is seen in this, that we purposely forbear to examine ourselves in the presence of our Maker; that we do not seek the still hour." Is not the duty of self-examination neglected to an alarming extent? With all our religious privileges, and benevolent enterprises, *is our piety really what it seems to be?* Is there much experimental religion? Is the depth of religious feeling which characterized by-gone days!

A GREATER SENSE OF THE WORTH OF SOULS.

How much do you think of the worth of souls around you? This simple question is enough to suggest the difficulty and the *remedy*. Would you have a concern for the welfare of souls—would you have such an interest as will lead you to speak to sinners, and pray for them, you must contemplate their condition. Take it up as a matter of serious thought. Think of it every day till your heart is moved with a sense of their awful guilt and danger. Think what it will be to lose the soul. Think of your friends and neighbors standing before the judgment seat of Christ, and after an examination before the Judge, rejected and driven away. Think of the feelings with which they will hear their doom. Imagine the anguish, the self-reproach, the bitter reflections, the giving up of hope for ever, which they must now endure! Count up the worth of these souls. Base your calculations on the endless progress of the mind. Estimate it by the powers of mathematics; weigh it in the balance with the whole world; bring into the estimate the price paid for it. Look at its capacity for suffering as well as enjoyment, and try to imagine what an amount of woe the soul must endure with these faculties enlarging for ever, world without end. Meditate on these realities until you feel their power, and with the mental eye you see these spirits struggling with the anguish of the second death; listen till you hear them uttering the wails of the damned.

Here, then, is Christian duty to be done before a revival can be expected. Christians, you owe this to your Savior and the souls who are perishing around you. You should speak to them in the most impassioned tones of intense solicitude. The deep feeling should speak through the eye and modulate the voice. They should be made to feel that you are in *earnest*. You should plead with them as you will wish you had done when you lay down to die; when the resurrection trump shall summon you and them to the bar of God. Plead as you will wish you had done when it is too late, and they are on the left hand, "vanishing in the whirlwind cry of woe before the dreadful sound DEPART."

THE USE OF EVERY-DAY OPPORTUNITIES.

Every-day opportunities for doing good, and promoting the salvation of men, are less regarded than occasional and *especial* means. Common conversation, a power which all possess and are capable of exerting, and which, if rightly improved, is one of the most powerful agents for producing serious impressions, is very little relied on, compared with the confidence we feel in other measures. If sinners are to be converted, we are prone to think, that so far as human means are to be used, it must be brought to pass by some thrilling sermon, some striking providence, in the midst of a great revival, or through the preaching of some great man. We scarcely think of the more efficient agency of the "still small voice," operating through simple every-day means which every right minded man can use.

This is a fatal oversight. Men are guilty of it only in their religious interests. And here, as it would be in any other department of human influence, the defect is *essential*. What would soon be the state of things, were men to cease conversing about the general welfare of society? The revival and preservation of religious interests demands that those who look chiefly to extraordinary and rare instrumentalities, which few can exert and fewer still command, should begin to feel that there are resources in every-day life which the most moderate talents can wield.

The fact is, there is no instrumentality more powerful in regenerating or corrupting society, than *common conversation*. Men of the plainest manners and of the most common education and abilities, do a vast deal in directing thought and molding the character of the community, *by every-day talk*; and under the influence of one single element into their conversation, to become in the most efficient helpers in the renovation of religious feeling. "Only let your conversation be seasoned with grace," and the members of our churches would kindle in all minds, as they mingle in society, "the hallowed fires of religious feeling, and change materially, and that too in a very short time, the moral atmosphere in which we live."

It may be said that pious conversation presupposes the existence of spiritual-mindedness, and that the one will not take place in the absence of the other. It is conceded that it does not very often; but such conversation is really as much a *cause* as it is an *effect* of spirituality of feeling. Who has not found, if he ever tried it, that conversation with friends and neighbors about the interests of another world, warms the heart and deepens the feelings of him who speaks? "Spiritual conversation," says Payson, "is twice blessed, blessing him who *gives* and him who *takes*."

Is it too much to say, then, that religious conversation is a *sine qua non* to the revival and continuance of religious interest? Do not philosophy, experience, and Scripture all insist upon this instrumentality? Let the question be put to the professors of religion in all our churches, as it will very soon come in the solemnities of the judgment, how much do you converse upon the subject of religion? How much with your brethren and fellow pilgrims? How much with your neighbors? *When* have you done it? *How often?* HOW LONG SINCE? A faithful answer will, it is feared, reveal one of the secrets why no rain descends upon our Zion, and the voice of the young convert has ceased to cheer the heritage of the Lord.

A SENSE OF OUR DEPENDENCE UPON GOD.

The Christianity which loses the deep conviction and impress of this truth, will be spurious, inefficient, and powerless. It will be transient, and soon degenerate into a mere formality. The form, the prayer, and may be the action, to some extent, may remain, *but the power will not be there.*

Does the piety of our times savor of this great practical sentiment? Could Christians sleep as they now do if they really *felt this?* When men feel their need of favors, and their dependence on others for them, they will ask for them; and the importunity with which they ask is always in proportion to the importance of the favor and the sense of necessity.

Are the churches overwhelmed with a sense of their necessities, and at the same time of their absolute helplessness? Did they feel that they and all around them must perish if the Spirit be withheld, how soon would the prayer-meeting be thronged—what repentance would be felt—what confessions heard, melting the cold hearts of others—what prayers would pierce the clouds which have so long hung over us—how would ten thousand suppliants besiege the throne of mercy, and grasping every promise which has fallen from the lips of the *Mighty Sovereign*, resolve *that they will never give Him rest till He have mercy on Zion, and pour out His Spirit on a perishing world!*

"Lord, revive us,—
All our help must come from thee."

Rev. John Dudley.

Christian Meditation.

Reader, make conscience of daily exercising thy graces in meditation, as well as prayer. Retire into some secret place, at a time most convenient to thyself, and, laying aside all worldly thoughts, with all possible seriousness and reverence look up toward heaven, remember there is thine everlasting rest, study its excellency and reality, and rise from sense to comparing heavenly with earthly joys. Then mix ejaculations with the soliliquies; till, having pleaded thyself from a clod to a flame; from a forgetful sinner and a lover of the world, to an ardent lover of God; from a fearful coward to a resolved Christian; from an unfruitful sadness to a joyful life; in a word, till thou hast pleaded thy heart from earth to heaven, from conversing below to walking with God, and till thou canst lay thy heart to rest as in the bosom of Christ.

SELECTIONS.

The Dreamer.

[The following remarkable lines are from a volume of "Poems by a Seamstress," and are said to be truly the productions of a poor English girl. They are indeed beautiful, and, under the circumstances, thoroughly and thoughtfully appropriate.]

Not in the laughing bowers,
Where, by green twining elms, a pleasant shade
At Summer's noon is made;
And where swift-footed hours
Steal the rich breath of the enamoured flowers,
Dream I. Nor where the golden glories be,
At sunset, laving o'er the flowing sea;
And to pure eyes the faculty is given
To trace a smooth ascent from Earth to Heaven.

Not on the couch of ease,
With all the appliances of joy at hand—
Soft light, sweet fragrance, beauty at command:
Viands that might a god-like palate please,
And music's soul-creative ecstacies,
Dream I. Nor gloating o'er a wide estate,
Till the full, self-complacent heart elate,
Well satisfied with bliss of mortal birth,
Sighs for an immortality on Earth.

But where the incessant din
Of iron hands, and roars of brazen throats,
Join their unmingled notes.
While the long Summer-day is pouring in,
Till day is gone, and darkness does begin,
Dream I—as in the corner where I lie,
On wintry nights, just covered from the sky.
Such is my fate—and, barren though it seem,
Yet, thou blind, soulless scorner, yet I dream!

And yet I dream—
Dream what, were men more just, I might have been,
How strong, how fair, how kindly and serene,
Glowing of heart, and glorious of mien;
The conscious crown to Nature's blissful scene;
In just and equal brotherhood to glean,
With all mankind, exhaustless pleasure keen.
Such is my dream.

And yet I dream—
I, the despised of fortune, lift mine eye,
Bright with the luster of integrity,
In unappealing wretchedness, on high,
And the last rage of Destiny defy;
Resolved alone to live—alone to die,
Nor swell the tide of human misery.

And yet, I dream—
Dream of a sleep where dreams no more shall come,
My last, my first, my only welcome home!
Rest—unbeheld since Life's beginning stage,
Sole remnant of my glorious heritage,
Unalienable, I shall find thee yet,
And, in thy soft embrace, the past forget.
Thus do I dream.

Slavery a Doomed System.

The following eloquent passage on the inevitable doom of Slavery is from the selected writings of David Hale, recently published in this city. It occurs in a review of Governor Hammond's infamous defense of American Slavery.

"'Come what may, we are firmly resolved *that* OUR SYSTEM OF DOMESTIC SLAVERY SHALL STAND;" and who are '*we?*' A few politicians, or the small community of South Carolina, and here and there one in the other States of the South, educated in the same school. Can you erase from the New Testament, or the memory of man, those words of the Great Master of Christians, 'Whatsoever ye would that others should do to you, do ye even so unto them,' or make Christians believe it right to deny to three millions of slaves the privilege of reading them? Can you silence the whisperings of your own consciences, when you worship at His altar who took upon him the form of a servant and died in agony for the whole brotherhood of our race, thus opening, in a sense too high for words to express, the doors of the prison-house, and setting the captive free? Can you fortify your own purposes against the genial influences and all-subduing spirit of liberty, seen and felt in the breeze, the forest, the streams, the ocean, in all animated nature and all living forms, thundering from our mountains, breathing fragrance through our valleys, making even the songs of birds more sweet, illuminating the great charter of our Independence, and like a hidden but holy fire, vital in the whole frame of our National Constitution? Can you maintain your ground against the genius, the eloquence, the literature, the philanthropy of the age and the civilized world? Above all, can you defend the *wrong* against the *right?* No! never! This system of slavery has within itself the seeds of decay and dissolution. On those who deem Liberty no blessing to themselves, or who believe that the African race are, by nature, incapable of understanding or enjoying it, such reflections may make no impression; but by those who admit the common origin, redemption, and destiny of the human race, they cannot be disregarded."

No Compromise with Slavery.

The great question at issue is whether Slavery shall be extended over territories now free, with the sanction of the general government; and whether the slave interest, by having new States conceded to it, shall preserve its power in the Senate and over national legislation, and shall monopolize, as heretofore, the public honors.

That is the question distinctly before us. A strange question truly. Look at it. Observe it is not the question whether Slavery shall be abolished—that does not enter into the discussion. We are content to leave Slavery where it now exists, to be managed by those who are concerned in it. We do not meddle with it under the sovereignty of individual States.

But you and I are called upon to sanction this system, or at least to connive at it, by allowing it to be introduced into territories now free, and under the jurisdiction of the general government. And this is the demand made of the citizens of a republic, whose fundamental doctrine is, "that all men are created equal;" a demand made after Great Britain and France, and the northern powers of Europe have abolished Slavery in all their dominions; when the Bey of Tunis has done the same; and when even the Autocrat of all the Russias is taking measures to emancipate the serfs throughout his empire; it is demanded of us, in this year one thousand eight hundred and fifty of the Christian era, that we shall take this institution which has been outlawed from the civilized world, under the wing of our national eagle—the bird of freedom—and give it a shelter evermore in our wide-spread territories.

The Mexicans, whom we affect to despise, and whom we have conquered in the ratio of five to one; that ignorant, priest-ridden people, torn by factions and by civil wars; even they have respected the inalienable rights of man, and have made their soil *free* soil for every color and every nation. They have told us, that for them to demand territory of the U. S., for the purpose of establishing the *inquisition* therein, could not be more abhorrent to our feelings, than the demand that they should cede territory in which Slavery should be established was to theirs; and yet we, their superiors forsooth in civilization and in freedom, propose to introduce Slavery where they prohibited it.

Nor is this all. We are called upon to extend the area of Slavery, that slaveholders in the Atlantic States, and States bordering on the Ohio may have a *market* for their slaves, which they can no longer work with profit. What Christian, what Patriot, what Freeman does not feel that such a proposal is a personal indignity; that it carries on its face a presumption of his own infamy.

This is the great issue before us. Some appear to think lightly of it, and to regard the whole subject as a mere commercial transaction. "We have acquired," say they, "so much national territory, and the South is entitled to its share; we have no right to exclude the South from any portion of that territory by shutting out her domestic institutions." But the question is not one of property, of land, of commerce; it is one of morals.

Suppose I enter into partnership with a man of bad moral principles and character. He is an infidel and a sensualist, but I agree that I will not meddle with his sentiments or inquire into his private conduct. By and by, in the course of trade, a piece of real estate comes into possession of the firm. My partner proposes, as the most lucrative use of the property, that it shall be converted into a grog-shop or a brothel. I say to him, *no*, sir; you may frequent such places if you will—you may convert your own residence to such infamous uses—I have nothing to do with that; but, when you demand that the sanction of the firm shall be given to immorality, I cannot submit to it. My obligations to the community, my responsibility to God, my own moral sense alike forbid it. I will dissolve partnership sooner than consent to your proposal.

We have made certain compromises with the South; let them be sacredly observed. We concede to the South a domestic institution, which we regard as unrighteous in principle, and as inconsistent with the true spirit and welfare of a republic. Very well. Let us not meddle with their internal policy. Let us live with them as neighbors, and seek to do them good. But when they demand of us new concessions, even to the extent of sanctioning, extending, and perpetuating a system which we abhor, let them understand distinctly and decidedly that we are under obligations to the human race, and under a law of conscience and of God, which admit of no compromise; and that nothing shall induce us to sacrifice those obligations, or to swerve from that law.

For myself, I should be guilty of a crime against my own nature, against my moral sensibilities, against every feeling of the man which God has planted within my soul; I should be guilty of a crime against mankind—against all that is dear and sacred in humanity; I should be guilty of a crime against the great principles of our Declaration of Independence and against the memory of the Fathers of the Republic; a crime against civilization and Christianity: I should be guilty of a crime against God and the Savior of men; if I should fail to record my testimony in the most distinct and effective manner against the extension of Slavery. I could not answer for that crime at the bar of God, any more than I could bear in my own person the woes of the untold millions who will be doomed to bondage if this measure prevails.

I think of Assyria, of Greece, of Carthage, of Rome, of Jerusalem, and fear at times that we, like them, are filling up the measure of our iniquities, to follow in their ruin. O MY COUNTRY! is this thy destiny? Hast thou risen so high in thy career of freedom and of glory—hast thou been called to make the experiment of free institutions, away from the oppressions and the corruptions of the old world, under the most favorable auspices, only to demonstrate human imperfection, and to frustrate the hopes of human progress, and to sink at last under the indignation of heaven for thy sins? Has the sun of liberty risen on this new world, has it rolled up so high and clear in the heavens, only to suffer a dim and total eclipse, and to go down behind the western horizon to rise no more?

No, no; this cannot be. For thou, my country, wast cradled in the arms of holy men. They watched thy infancy with prayers and tears. Those prayers and tears are yet preserved as a memorial before God, and God will not forsake thee.

Arouse thee, then, to fulfil thy destiny. Grapple with the monster that threatens to destroy thee. Up, up, and on, till thou shalt stand before all nations—the home of liberty, of virtue, and of peace.—*Rev. J. P. Thompson.*

The Order of the Books of the Bible, in Rhyme.

"*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*"—2 Tim. 3: 15.

PART I.—GENESIS TO SOLOMON'S SONG.

The first two Books come down to us
Are *Genesis* and *Exodus*;
Leviticus and *Numbers* next,
Then *Deuteronomy*'s clear text;
Joshua, *Judges*, then, and *Ruth*,
Samuel and *Kings*, the words of truth;
Then *Chronicles* and *Ezra* view,
Then *Nehemiah*, *Esther*, too;
The Book of *Job*, the *Psalms* then shine,
And *Proverbs*, in the Book Divine:
Ecclesiastes next comes on,
And then the *Song of Solomon*.

PART II—THE PROPHETS.

Isaiah, *Jeremiah* view,
The prophet's *Lamentations*, too;
Ezekiel, *Daniel*, next we place,
Hosea, last, then we trace;
Amos and *Obadiah* next,
Jonah, and *Micah's* holy text;
Nahum, *Habakkuk*, now appear,
And *Zephaniah*, plain and clear;
Then comes *Haggai* in our sight,
Next *Zechariah* must be right;
And last of all, both you and I
May see the Book of *Malachi*.

PART III.—THE NEW TESTAMENT.

Matthew and *Mark*, and *Luke* and *John*,
The Book of *Acts* then think upon;
Then *Romans*, *Cor.*, remember ye,
And *Gal.*, *Eph.*, *Phi.*, *Col.*, three *T's*,* *P.*,† *P.*,‡
Then *Hebrews*, *James*, *Peter* and *John*,§
And *Jude* and *Revelation*.‖

May I these sacred Scriptures know,
And wise unto salvation grow;
And thus, through faith in Christ, obtain
Present and everlasting gain.

W. F. L.

* Thessalonians, Timothy, Titus.
† Philemon.
‡ Think of the two disciples who ran to the sepulcher.
§ The quaintness of the last syllable will serve to correct the common mistake of calling this Book plural—Revelations.

The Hawaiian or Sandwich Islands.

This group of islands, whose history is so full of interest to the Christian, and whose importance is to be more and more appreciated by this country, is situated in the North Pacific, between 18 deg. 50 min. and 22 deg. 20 min. north latitude, and 154 deg. 53 min. and 160 deg. 15 min. west longitude. They were discovered by Captain Cook, and by him the group was called the Sandwich Islands, in honor of his patron, the Earl of Sandwich, the first Lord of the Admiralty. They have always been known by the aboriginal inhabitants by the name *Hawaiinei*, which means Hawaiian Islands—an appellation which is now taking the place of the other in charts, maps, and books.

The number of islands is ten, viz. Hawaii, Maui, Molokini, Kahoolawe, Lanai, Molokai, Oahu, Kauai, Niihau, and Kaula. Molokini and Kaula are only uninhabited rocks. The whole together are estimated to contain about 8,000 square miles, and at present a native population of less than a hundred thousand souls. The surface of the country is exceedingly diversified, as is also the climate. To the whaling interests they are invaluable; and as their resources are brought out, it becomes more and more evident that they are destined, ere long, to hold an important place in the commercial world.

By far the most interesting portion of the history of these islands is that which is connected with the Christian religion. Up to the year 1820 they were a nation of the lowest and most barbarous savages. On the 30th of March of that year, the first missionaries of the American Board landed there, and now they are an independent Christian nation, making rapid advances in every art of civilization, under the enlightening, purifying, stimulating and controlling influences of the gospel of Christ. The present number of communicants in the churches is over 23,000. What a change to be wrought in the short space of thirty years!

March.

BY HORACE SMITH.

The bud is in the bough,
And the leaf is in the bud,
And earth's beginning now
In her veins to feel the blood,
Which warmed by summer's sun
In th' alembic of the vine,
From her founts shall overrun
In a ruddy gush of wine.
The juices that shall feed
Trees, vegetables, fruits,
Unerringly proceed
To their preappointed roots:
And if this azure arch
Fills the poet's song with glee,
O thou genial eighth of March,
Be it dedicate to thee!

Karen Mothers.

At a recent maternal meeting in Cincinnati, Mrs. Vinton, a returned missionary, gave an interesting account of Karen mothers; the manner of their dedicating their infants to their idol god; their great zeal and scrupulosity in doing this. After the conversion of these heathen mothers, they are no less zealous for the salvation of their children. They cease not till God hears their cry; and often their little ones, at the age of five and seven years, are brought savingly to the knowledge of the truth as it is in Jesus; and seldom do they apostatize. Some who were converted at this early period are preparing to preach the everlasting gospel.

One of these heathen converts, preparing for the gospel ministry, came out with Mr. and Mrs. Vinton. After passing through this country, and viewing the arts and scientific wonders—steam manufactories, railroad cars, telegraph, &c., he was asked what surprised him most. He replied, "It is this: to see children of pious parents growing up in sin, unconcerned!" On a communion season, when he saw quite a large number going out, he exclaimed with wonder: "What! has the nation changed its gods?"

Mrs. Vinton referred to some of the hindering causes of salvation among children and youth in our country, who sit Sabbath after Sabbath, under the most solemn and affecting sermons, unconcerned! At first it appeared unaccountable: but when she entered their parlors and saw the center-table, books and periodicals, the mystery was solved! "Oh mothers," she exclaimed, "Oh mothers, be careful what your children read!" And is not here the great secret of the awful impiety of youth? True, the Karen mothers who embrace Christ, expect their children to be converted *now*, at a very early age. They believe God will do it; they come to Him for it; labor for it; bring their little ones in the arms of faith, and the work is done.

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by a Christian friend. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until as he arose to depart, he exclaimed, "Well, madam, if you, a mother, be indifferent to the welfare of your children, and do not pray for them, who will?" The right key was touched. "Very true," said she, her eyes filling with tears, "if mothers prove monsters, what can be expected from others?" By her request he was detained to address the throne of grace in behalf of her family. "Remember my children," said she, "and Oh, remember their unfaithful mother!"

The Spirit of the Romans.

THE CARNIVAL OF 1850.—The following was lately placarded in the streets of Rome, and circulted in various ways with great effect. It shows with what a determined spirit the *people* resist the government of the *priests*.

Let us console ourselves! The paternal bowels of the priestly government are moved to tenderness! It presents us with half a carnival.—An envenomed irony; the oppressor says to the oppressed, "Amuse thyself amidst thy sighs."

The ancient tyrants of Rome oppressed the people, but they gave them bread and shows in order not to hear the cries of their victims. The priests have poured grape-shot upon the people; they have prescribed and imprisoned money; they impose taxes; they turn away *employés*, and rob them of their pensions; they dismiss workmen; they deprive the people of bread; but they give them shows. The barbarity of the priests is greater than that of the ancient tyrants.

They have said amongst themselves, "Rome now sees clearly; the people recollect that Christ died on the cross to break their chains, and that we rivet them anew; that Christ and the apostles did not preach humility from gilded carriages; that they desired to give all to the people, whilst we only seek to fatten at their expense; that they spoke to the intellect by the power of truth; but we speak with lies and canons. Christ however, was not a king, as we are. By imitating Christ we should lose our temporal power, our luxuries, our debaucheries. Let us abandon Christ and imitate Nero. Charity is the law of Christ, ours is egotism; nothing for the people, everything for us. Rome is indignant; her dignified deportment is a continued protest: we must deprive her of this deportment, which renders her superior to us although conquered—let us give her a carnival; let her but put on the mask of happiness and her protest is null. No one will give farther credit to her grief, to her oppression—it will be said, Rome amuses herself, Rome keeps her carnival, Rome is happy! Our lies will be thought truths, her truths lies!" Thus have they spoken to each other, but they have forgotten one thing—it is the people who will have to sum up their account.

The municipality echoes the words of the priests: worthy of its creation by Ondinot it deprives the laborers of a part of their daily wages. a portion of their bread * * * but invites them to the carnival. It is of course just that the people must pay with their bread for the coining of the medal which that assembly of Cossacks presented to its creator, General Oudinot, in the name of the Roman people, thus honoring with a solemn lie the most lying General in the world—is it not all fair? If the people pay for the medal with the sweat of their brow, can it be doubted that the medal comes from them? that they are delighted at it? The people have the carnival—is that not enough? * * *

You, O people, are oppressed, weighed down with chains, hungered, calumniated—but what matters it? The priests give you a carnival—the carnival must content you and fill you: at least such is the will of your fat masters, whom God preserve for the hour of your just and solemn judgment!

Hunger and half a show! Oppression and derision. Such are the paternal intentions of the priests! Let them still deride and oppress. Our determination is strong. That hour and that judgment will be our reply to their irony, that will be the true and spontaneous carnival of the people!

Viva the 9th February, the anniversary of our republic!

PUSEYISM REBUKED BY A LAYMAN.—It is considered rather presumptuous among the clergy of the "*true* church" for laymen, as the saying goes